The Vedic Priests of the Fire-Cult

By

V. G. RAHURKAR

VIVEKA PUBLICATIONS
ALIGARH

THE VEDIC PRIESTS OF THE FIRE-CULT

The Vedic Priests of the Fire-Cult

By

V. G. RAHURKAR
M. A., Ph. D.,
Curator and Research Professor,
Bhandarkar Oriental Research Institute,
Poona-411004 (India)

VIVEKA PUBLICATIONS
ALIGARH

CONTENTS

INTRODUCTION

ॐ नम ऋषिभ्यः पूर्वेभ्यः पथिकृद्भ्यः ।

Very few attempts have so far been made to make a comprehensive study of the Vedic literature and tradition from the point of view of the ethnic and socio-political history of the authors of the Vedas and also of the *ṛṣi*s and their families who are mentioned in them. It is true that *RV* is a hymnal collection, the ***YV*** a *Saṁhitā* of sacrificial *Yajus*, the *SV* a collection of ***sāmans*** and the *AV* a collection of *atharva-mantras*. They are generally understood to be hieratical religious literature, but even then they can be regarded as a significant social record of a culturally vital period in Indian history. This is especially true in the case of the Veda of the classes, namely, the *RV* and the Veda of the masses, namely, the *AV*.

Tradition also seems to have been, in a sense, aware of the importance of the Veda from this point of view. For, it lays down the four essential aspects of the Vedic study, namely, the study of the *ṛṣi* or the authors of the Veda; of the ***chandas***, that is, metres; of ***daivata***, that is, Vedic mythology; and of ***yoga***, that is, ritualistic application of the Vedic literature.[1] Out of these the only aspect which has been more or less neglected so far, and which, therefore, remains to be properly investigated, is the *ṛṣi* or the study of the Vedic seers, the authors and the others mentioned to have belonged to particular familes.

---

1. *Cf. Sāyaṇabhāṣya*, ***RV***, VSM, Poona, Vol. I, p. 32 :

अविदित्वा ऋषिं छन्दो दैवतं योगमेव च ।
योऽध्यापयेज्जपेद्वापि पापीयाञ्जायते तु सः ।।
ऋषिच्छन्दोदैवतानि ब्राह्मणार्थं स्वराद्यपि ।
अविदित्वा प्रयुञ्जानो मन्त्रकण्टक उच्यते ।।

H. OLDENBERG[2] has, no doubt, written an article about the authors of the *RV*-hymns, but his treatment is by no means detailed or exhaustive and the only purpose which his contribution may be said to have served is to emphasise the importance of this subject and to indicate the lines on which its study could be carried out. In his excellent work[3], F. E. PARGITER has made a remarkable attempt to reconstruct ancient Indian historical tradition, but, for his material, he has depended more or less exclusively on the *Purāṇas*. D. D. KOSAMBI[4] rightly points out that PARGITER's real service is the collation of Purāṇic king-lists and that a good deal of Purāṇic material deserves to be studied by an anthropologist rather than by a historian.

In the last thirty years, there had been two significant contributions to the subject. The first is by the author of the present book. He studied for his Ph.D. at the University of Poona under the guidance of Professor Dr. R.N. DANDEKAR and got his doctorate in 1955. His thesis[5] is now published by the University of Poona under the title, *The Seers of the Ṛgveda*. An attempt is made in this thesis to state and evaluate in more or less comprehensive manner, the role of the *ṛṣis* of the *RV* in the domains of social and political history; religion, ritual and philosophy; poetry and literature and general culture. He added to his contribution to the subject by publishing his project on "The Ṛṣikās of the Ṛgveda."[6] He wrote also on the signification of the word '*ṛṣi*'[7], on the nature of the Soma-juice,[8] on the *Saptarṣis*[9] and on the *Gotrapaddhati*.[10]

2. *Zeitschrift der deutschen morgenländischen Gesellschaft*, Weisbaden, 42, pp. 199-247.
3. *Ancient Indian Historical Tradition*, London, 1922.
4. "The Study of the Ancient Indian Tradition," *Indica, IHRI Silver Jubilee Volume*, pp. 196-214.
5. *The Seers of the Ṛgveda*, University of Poona, 1964.
6. *Indian Antiquary, R. N. Dandekar Felicitation Volume*, Bombay, 1969, pp. 41-55.
7. *CASS Studies 1*, 1972, pp. 21-30.
8. Submitted to the A.I.O.C, Dharwar, 1975.
9. *Ṛtam* 1 (2), Lucknow, 1970, pp. 15-21.
10. Submitted to the A. I. O. C., Varanasi, 1968.

Another significant contribution to the socio-historical study of the Vedic authors is that by Dr. Umesh Chandra SHARMA[11] of Shri Varshneya College, Aligarh. He studied for his Ph.D. under my guidance with a UGC fellowship at the C.A.S.S. of the University of Poona and worked on the historical study of families of Viśvāmitra and Vasiṣṭha—the illustrious seers of the *Maṇḍalas* III and VII of the *RV* respectively. Besides, he carried out a systematic study of the famous Dāśarājña war which was fought to gain the supremacy over the tribal chieftains of the time. Both, Viśvāmitra and Vasiṣṭha, held sway over the matters one after another. Both of them belonged to the old tradition of the priests of the fire-cult.

The present work of mine is also a minor contribution to the socio-political and historical study of the Vedic priests of the fire-cult. These are my three papers out of which two were contributed to the sessions of the All-India Oriental Conference at Bhubaneswar (1965) and Ujjain (1971).

Aṅgiras is often referred to in the Veda by the seers as their ancient father. He is closely connected with the production of fire and the inauguration of the fire-cult. When the word is used by itself, and in singular, it normally stands for the seer Aṅgiras. When it occurs in plural, it denotes the family of Aṅgiras. B.G. TILAK in his *Arctic Home in the Veda* (p. 160) says, "Whether we accept the etymologies of the word as absolutely correct or not, the resemblance between the different words sufficiently warrants the assumption that Atharvan and Aṅgiras must have been the ancient sacrificers of the whole Aryan race and not merely of the Vedic people."

The *AV* is associated with the mystic fire-priests of prehistoric antiquity : Atharvan, Aṅgiras and, later on, also Bhṛgu. This has resulted in that Veda being known by several names, such as *Atharvāṅgirasa*, *Bhṛgvaṅgiras* and finally *Atharvaveda* (*cf. AV* X.

---

11. SHARMA, U. C., *The Viśvāmitras and the Vasiṣṭhas : An Exhaustive Historical Study (Vedic & Post-Vedic)*, Viveka Publications, Aligarh, 1975.

7.20). This inter-relation of the three families continues in the *YV* and the *Brāhmaṇa* texts in such a way that the juxtaposition becomes exceedingly frequent, so much so, that complete synonymy is reached in the *Brāhmaṇas* (*ŚB* IV. 1.5.1). It is quite possible that the Ātharvaṇic texts represent an attempt of the Brāhmaṇic orthodoxy led by the Bhṛgus and the Aṅgirases (of which the latter were evidently senior and the Bhṛgus junior) to enlist the sympathy of the masses.

If one surveys the activities of the Aṅgirases in the Vedic, post-Vedic and Epic literature, one finds that the members of the Bhṛgu and Aṅgiras families originally formed a single unit for all practical purposes.[12] In fact, as is pointed out by V. S. SUKTHANKAR, just as one sees traces in the *MBh* of the attempts to *bhṛguise* the Epic[13], one sees a tendency also to *aṅgirasise* it[14]. The Buddhist literature mentions the Aṅgirases as Vedic seers and authors of the *AV*[15].

In all the activities of the Aṅgirases as they are depicted in the Vedic, post-Vedic, Epic and Buddhist literature, there is a sort of harmony. Their leadership, in all the different periods was readily acknowledged by all. Their popularity seems to be due to the fact that they patronised both the magical and sacrificial religion of the Aryans.

Very recently Dr. H. P. SCHMIDT[16] has meted out a detailed treatment to the roles of Bṛhaspati (deity), Indra and Aṅgirases in the Vala-Myth. In some of the passages either Indra alone or the Aṅgirases alone are mentioned as piercing Vala. SCHMIDT suggests

---

12. *Cf.* SHENDE, N J , "The Authorship of the Mahābhārata", *ABORI*, 24.
13. *Cf.* also DANDEKAR, R. N., "The Mahābhārata : Origin and Growth," *University of Ceylon Review*, XII, p. 20.
14. SHENDE, *op. cit.*
15. *Cf. Vinayapiṭaka*. I. 245, and *Milindapañha*, 272. The *Avesta*, however, condemns them as authors of Daeva worship (*Yasna* 44.12).
16. *Bṛhaspati und Indra*, Otto Harrassowitz, Weisbaden, 1968. See also the review of this book by V. G. RAHURKAR, *ABORI*, 50, 1969, pp. 109-112.

that the weapons with which the cave is opened are of a priestly nature, namely, hymns, songs, etc., which owe their magical power to *ṛta*. He concludes that in this myth Bṛhaspati is the secondary intruder *(Eindringling)*. He also concludes that the Vala-Myth is a world-creation-myth *(Welt-schöpfungs-Mythos)*.

Atharvan appears in the *RV*[17] as first enkindler of fire and also as the founder of the cult of sacrifice. As the Athārvans were the earliest sacrificers and probably also initiated the Soma-sacrifice, their spirits were invoked at the time of holding a sacrifice and they were asked to share the Soma-drink with their descendants. In the *AV*, they are referred to as medicinemen and to have tried on themselves, the amulet of *Khadira (Fāla)*, and with Aṅgiras to have broken open the fortress of the Dasyus (*AV* X. 6.20).

Bhṛgu seems to be the eponymous ancestor of his family, the members of which are mentioned several times in the *RV*. In the Epic, the *Brāhmaṇas* and the *Smṛti*, some allegorical mode of expressing the probable origin of the Bhṛgus is mentioned.

The Bhṛgus ars mentioned about a dozen times in the *RV* in Agni-hymns where they are chiefly connected with the communication of fire to men.

On an evaluation of the opinions of oriental and occidental scholars it can be said that Mātariśvan was the first human being who found out the prêsence of Agni in water and plants and he made this known to the Bhṛgus, who, in turn, brought forth Agni from wood by *adhimanthana* (friction). They are thus the first originators of the fire-cult. The Bhṛgus are said to have showed themselves as gods with their dexterity. Their skill, primarily manifested in producing fire, is incidentally spoken of as artistic, for worshippers make a prayer for Indra and Aśvins and the Bhṛgus made a car *(RV* IV. 16.20; X. 39.14).

The Bhṛgus are also the founders of the Ātharvaṇic religion along with the Aṅgirases and the Atharvans. It is on this account

---

17. *Cf. RV* I. 83.5; VI. 15.17; 16.3; X. 21.5; 92.10.

that the *AV* is also called the *Bhṛgvaṅgrirasa Veda* because those seers believed not only in the Ṛgvedic deities such as Indra, Agni, the sun, the moon, the waters but also in Ātharvaṇic deities such as plants, herbs, amulets, ointments, the deities presiding over human feelings and emotions and good and bad spirits which according to them contained tremendous power. They claimed to receive this power in themselves for the benefit of mankind.

The Ātharvaṇic seers simplified the whole ritual of sacrifice and introduced their *sava*-sacrifices which were less elaborate, less expensive and were manageable by a single person. The Ātharvaṇic texts, thus represent an attempt of the Bhṛgus and the Aṅgirases to enlist the sympathy of the masses, whose beliefs and traditions are faithfully recorded in the *AV* by raising the *Atharvāṅgirasa Veda* to the level of the other three Vedas, thus making the sacred Vedas to be four.

The attitude of different Vedic *ṛṣis* towards different religious cults, indeed, constitutes a fascinating subject for study. The compositions of the Vedic *ṛṣis* would seem to indicate that some of those *ṛṣis* specially sponsored certain specific cults from among them. Similarly, the contribution made by the *ṛṣis* of the *RV* to the development of the institution of Vedic sacrifice has been referred to in several post-Ṛgvedic texts. The cults of the *sava*-secrifices and magic and the tree-worship (medicinemen) are reflected in the *AV* and later texts.

The present book is an attempt to explain, thus, the socio-historical implication of the activities of the three celebrated Vedic families of the priests of the fire-cult, namely, the Aṅgirases, the Atharvans and the Bhṛgus.

Bhandarkar Oriental
Research Institute,
Poona (India).
February 15, 1982.

V. G. Rahurkar

Chapter I

THE BHṚGUS

Bhṛgu is a sage of almost entirely mythical character in the *RV* and later literature. He is the seer of *RV* IX. 65 and X. 19. He seems to be the eponymous ancestor of his family, the members of which are mentioned several times in the *RV*. The word Bhṛgu is met with 21 times in the *RV*, besides two occurrences in the adverbial form '*Bhṛguvat*' in VIII. 43. 13. The word occurs in singular in I. 60.1—'*Rātiṁ bharad Bhṛgave Mātariśvā.*' Besides this we get no information about the birth of Bhṛgu etc. in the *RV*. But the *MBh* (XIII. 85. 35) comes to our help.[1] He is selected here to exemplify the dangers incurred by the oppressors of the *Brāhmaṇas*. Prof. ROTH observes that Bhṛgu is also mentioned in the *AV* V. 19.1 as suffering injury at the hands of the Sṛñjayas.

Epic Legends About the Birth of Bhṛgu—

The *Adhyāya* 60 of the *Ādiparva* of the *MBh* contains a genealogy of the Bhārgavas. Immediately after the celestials (*Devagaṇa*) come Bhṛgu and his descendants (I. 60. 40) '*Brahmaṇohṛdayam bhittvā nihṛto Bhagavān Bhṛguḥ*'.[2] The *VāP* corroborates it—

1. Cf. SUKTHANKAR, "Epic Studies—The Bhṛgus and the Bhārata", *ABORI*, XVIII.
2. While the other Prajāpatis like Dakṣa are said to have issued from different limbs of Brahmā, Bhṛgu is represented as having sprung from Brahmā's heart, the noblest of the internal organs of man or god.

'*Bhṛgustu hṛdayājjajñye ṛṣiḥ salilajanmanaḥ*' (I. 9. 100). The close proximity to the gods is perhaps a covert indication of the high position of the Bhṛgus in the precedence list.

But the *Anuśāsanaparva* (ch. 95) states that Bhṛgu was born from the seed of Prajāpati which had fallen in fire.

"Mahādeva in the form of Varuṇa was performing a sacrifice on which Brahmā was presiding and all the gods and the goddesses were present. Seeing the damsels of exceeding beauty Brahmā's seed came out. He took it up with the sacrificial ladle and poured it as a libation of clarified butter with the necessary *Mantras* on the burning fire. Thereupon three beings emerged from the sacrificial fire. One arose from the flames and he was called Bhṛgu. Another came out of the burning charcoals and was called Aṅgiras and a third originated in a heap of extinguished coals and he was called Kavi." The *AB* III.34 says that Bhṛgu, Aṅgiras and Āditya were born from the semen of Prajāpati.

The *PvB* XVIII. 9. 1 attributes the paternity of Bhṛgu and the two others to Varuṇa and he is described as Vāruṇi Bhṛgu in the *TU* I. 3.1. 1; *ŚB* XI. 6. 1. 1 and *TĀ* IX. 1. This is also faintly reflected in an interpolated stanza in *Ādiparva*—

भृगुर्महर्षिर्भगवान् ब्रह्मणा वै स्वयंभुवा ।
वरुणस्य क्रतौ जातः पावकादिति नः श्रुतम् ।।

In another context in the Epic it is implied that Bhṛgu was one of the greatest of the *Maharṣis*, though his name is not included in the list of the famous seven sages. According to *AB* Bhṛgu was adopted by Varuṇa and was consequently called Vāruṇi etc. (तस्य यद् रेतसः प्रथममुददीप्यत तदसावादित्योऽभवत् । तं वरुणो न्यगृहीत । तस्मात् स भृगुर्वारुणिः). He is accordingly called by this name in the *ŚB*, where he is said to have conceived himself to be

superior in knowledge to his father Varuṇa—भृगुर्ह वै वारुणिः वरुणं पितरं विद्यया अतिमेने । and also in the *TU*—भृगुर्वै वारुणिः वरुणं पितरमुपससार ।

The *TB* I.8.2.5 has a different account of his birth. It says,—इन्द्रस्य शुशुवानस्य त्रेधा वीर्यं परापतत् । भृगुस्तृतीयमभवत् ।

The *ViP* mentions him along with the nine mental sons of Brahmā.[3] The *BhāP* III.12.23 says he sprang from the skin of the creator—*Bhṛgustvaci.*

The *Manu-Smṛti* calls Bhṛgu as 'fire-born'—इदमूचुर्महात्मानमनलप्रभवं भृगुम् (V. 1). He is styled as *Mānavo Bhṛguḥ*(V. 2, VII. 2). Kullūka explains the other alleged descent from fire that had been the sage's origin in a previous era or *kalpa*—

"यद्यपि प्रथमाध्याये दशप्रजापतिमध्ये "भृगुं नारदमेव च" इति भृगुसृष्टिरपि मनुत एवोक्ता तथापि कल्पभेदेन अग्निप्रभवत्वमुच्यते । तथा च श्रुतिः "तस्य यद् रेतसः प्रथमं देदीप्यते तदसौ आदित्योऽभवत् । यद् द्वितीयमासीद् भृगुरिति । अत एव भ्रष्टाद्रेतसः उत्पन्नत्वात् भृगुः ।"

Thus it can be seen that in the Epic, in the *Brāhmaṇas* and in the *Smṛti* some allegorical mode of expressing the probable origin of Bhṛgu is resorted to. The *AV* tells us that Bhṛgu killed Vala (II. 5. 3). He went to Heaven by offering sacrifice (IV. 14. 3). He with his descendants became a class of *Pitṛs* in the Heaven like his relatives Aṅgirases and Atharvans (XVIII.1.58).It is possible that Bhṛgus may be a section of the Aṅgirases because Bhṛgvaṅgiras

3. The *VāP* corroborates it—

इत्येते ब्रह्मणः पुत्रा विज्ञेया ब्रह्मणः सुताः ।
भृग्वादयस्तु ये सृष्टा नवैते ब्रह्मवादिनः ॥ —I. 9. 103.

is a seer of a number of hymns of the *AV* (IV. 11; V. 4. etc.).[4]

Etymological Derivation of the word Bhṛgu—

(1) Bhṛgu comes from the root *bhṛj* 'to burn, to roast' and must have been an old name of 'flame' of lightning itself. It survives in Greek '*phlego*', Latin '*flagare, fulere*' (to blaze, to flame, flare, flash , be resplendent) with all their derivatives, chief of which is the Latin '*fulgur*', 'lightning bolt'—not to speak cf their numerous posterity in our modern tongues (cf. the word *bhargaḥ* —'lustre' in the *Gāyatrī Mantra*).It appears that in the German verb-root '*Blinken*'(=to gleam, to twinkle) we have the Indo-Germanic primitive root with an inserted nasal, likewise in '*blecken*' (*die Zähne blecken*, i. e., to make sparkle, German-*blitzen, funkeln*). In his *Vergleichendes Wörterbuch der indogermanischen Sprachen*, WALDE mentions a root '*bhιeg*', which occasionally appears in the form '*bhelg*' and with the latter he connects Vedic "*bhargaḥ*."

(2) Yāska derives it from *bhṛjj* (III.17)'to roast '(Latin'*frigo*') —अर्चिषि भृगुः सम्बभूव भृगुर्भृज्जमानो न देहे ।[5]

(3) The *MBh* XIII.4122 also derives it from *Bhṛk* which means 'flame'. This corresponds to No. (1) above.

भृगित्येव भृगुः पूर्वमङ्गारेभ्योऽङ्गिराभवत् ।
सहज्वालाभिरुत्पन्नो भृगुस्तस्माद्भृगुः स्मृतः ॥
(भृगिति भृज्जति पावयतीति भृक् ज्वाला) ।

---

4. Cf. *BDCPGRI* vol. IX, nos. 3-4, "Foundations of Ātharvaṇic Raligion" by N. J. SHENDE, also SHENDE ("The authorship of the MBh," *ABORI*, XVIII, pp. 67-82) has further pointed out that the Bhṛgvaṅgirases were jointly responsible for the final redaction of the *MBh*.

5. Note also Durgācārya's commentary— प्रजापतिना किल शुक्रमात्मीयमादाय अग्नौ हुतम् । ततः अर्चिषि ज्वालायां भृगुर्नाम महर्षिः सम्बभूव ।

(4) BERGAIGNE thinks that there can hardly be a doubt that Bhṛgu was originally a name of fire.

(5) KÜHN and BARTH say that it represents the fire in the form of lightning.

(6) Sāyaṇa's etymology seems to be corresponding to No. (2) above. He says—भृगव: भ्रष्टारो हविषां पापानां वा—I. 127.4; भृगवो भृगु-गोत्रोत्पन्ना: पापस्य भर्जका:—I. 143.4.

Considering all these etymologies together, we can come to the conclusion that philology, by a careful comparative study of the name and the large family of its kindred in the Aryan languages, has proved that the mythical Bhṛgus had something to do with such things as 'flame' and 'blaze'.

Communication of Fire to Men—

The Bhṛgus are mentioned about a dozen times in the *RV* in Agni hymns where they are chiefly connected with the communication of fire to men. They are said to have performed sacrifices and worshipped fire for divine birth—*divyāya janmane* (I. 158.6; cf. also I. 127.7).[6] From the information which one gets about Mātariśvā, Vivasvān and Agni from the *RV* it seems that fire was first brought forth by Mātariśvā, the messenger of Vivasvān and he handed it over to Bhṛgu as a treasure (I. 60.1),[7] (I. 93.6).[8] Fire is also said to have been brought from Heaven (III. 2.13).[9]

---

6. द्विता—ऐहिकामुष्मिकफललाभाय ।—सायणभाष्य ।

7. राति भरद् भृगवे मातरिश्वा ।

8. आ अन्यं (अग्नि) दिवो मातरिश्वा जभार ।

9. आ यं दधे मातरिश्वा दिवि क्षयम् ।

In III. 5.10 Mātariśvā is said to have kindled the hidden Agni for the Bhṛgus.[10] In X. 46.2 it is said that the Bhṛgus found out Agni lurking in the waters.[11] Mātariśvā and the gods are said to have fashioned Agni for Manu while the Bhṛgus produced him with might (X. 46.9).[12] Worshipping him in the waters they placed him in the abode of Āyu or man (II.4.2).[13] Mātariśvā acted as the messenger of Vivasvān in bringing fire to Bhṛgu (VI.8.4).[14] The Bhṛgus established Agni like a friend well-deposited in the wood (VI.15.2)[15] or as a treasure among men (I. 58.6),[16] for Agni is the Bhṛgus's gift (III.2.4).[17] The Bhṛgus rubbed the *Araṇīs* and invoked him with prayer (I. 127.7).[18] They caused him to shine forth in wood with songs of praise (X.122.5 and IV.7.1).[19] They brought him to the navel of the earth (I. 143.4).[20]

The various myths[21] about the bringing of fire to the earth which are alluded to by the ancient *Ṛṣis* as things welknown

---

10. यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यवाहं समीधे ।
11. इमं विधन्तो अपां सधस्थे········गुहा चतन्तं ········भृगवोऽविन्दन् ।
12. ईलेन्यं प्रथमं मातरिश्वा देवास्ततक्षुर्मनवे यजत्रम् ।
13. इमं विधन्तो अयां सधस्थे द्विता दधुर्भृगवो विक्ष्वाऽयोः । **Was Āyu the name of some clan ?**
14. आ दूतो अग्निमभरत् विवस्वतो वैश्वानरं मातरिश्वा परावतः ।
15. मित्रं न यं सुधितं भृगवो दधुर्वनस्पतौ ।
16. दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।
17. रातिं भृगूणाम् ।
18. नमस्यन्त उपवोचन्त भृगवः । मथ्नन्तो दाशा भृगवः ।
19. त्वां स्तोमेभिर्भृगवो विरुरुचः and यमप्नवानो भृगवो विरुरुचः ।
20. यमेरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य जन्मना ।
21. **Sāyaṇa while commenting on *RV.* X. 1.2 says :** –अग्नेर्हं विवों द्रुमसहमानस्य पलाय्याप्सु प्रवेशः देवानामन्वेषणं च । *TS* II. 6. 6 –'अग्नेस्त्रयो ज्यायांसम्' । अन्वेषणं कुर्वतां मध्ये भृगूणामग्निलाभः । **Cf. also *TS* IV. 6. 5. 2.**

to the audience prove beyond doubt that Agni was brought from afar by some superhuman agency. Moreover, the fire was always 'to be found, fetched out of hiding'. So strongly had the notion of the latent presence of fire in water and plants taken hold of men's fancy.

The founder is most frequently mentioned (as seen above) as Mātariśvā, a being whose nature is not explained and who is said to have brought 'Agni' 'from heaven', 'from the gods far away' and to have given him as a gift to the Bhṛgus an equally mysterious race nearly connected with humanity. They, in turn, after concealing him again in the wood brought him forth and gave him to men......or to Manu, apparently, the first man.

This can only mean that the illustrious priestly race of the Bhṛgus[22] claimed that their ancestors taught men to 'bring forth' that is 'to kindle' fire by friction. They are thus the originators of the fire-cult.

Some scholars try to interpret this legend symbolically. According to them Bhṛgu means the sun's rays and Mātariśvā is Vāyu. S. P. PANDIT[23] identifies Mātariśvā with lightning, Vivasvān with Yajamāna, Bhṛgu with the ancient sacrificers and Manu with human-being. But there seems to be no necessity of seeing any symbolism in this legend. It informs us historically as to who was the first kindler of fire.

---

22. Prof. Chandra CHAKRABARTY in his *Racial History of India* (p. 167) says, "Bhṛgu is Phryges (freeman) who occupied the Trojan region across the Bosphorus about 1300 B. C. from Thracia where they were known as Bryges by defeating the Khattis.

23. *Vedārthayatna*, vol. I, pp. 866-869.

Let us see what the western scholars have to say about this Myth. PTERSON[24] says—"As Prometheus belongs to the super-human class of Titans, and is only by this means, enabled to fetch down the spark from Heaven, so must Mātariśvā be reckoned as belonging to those races of demi-gods, who in the Vedic legends are sometimes represented as living in the society of the gods and sometimes as dwelling upon earth. As he brings fire to the Bhṛgus (who communicate) it to men, Agni is called the son of Bhṛgu (Bhṛgavāṇa)."

BERGAIGNE looked upon the Bhṛgu-myth of the *RV* as merely a more developed form of the early tradition about the descent of fire and identified Bhṛgu with Agni.

A. KÜHN *and* A. BARTH agreed in regarding the Bhṛgus as personifications of lightning flash, and KÜHN tried to harmonize the Greek myth regarding the descent of fire with the Vedic.

A. WEBER saw in a legend in the *ŚB* about 'Bhṛgurvāruṇiḥ, a relic of primitive Indo-Germanic mythology.

On an evaluation of the above mentioned opinions of the oriental and occidental scholars it can be said that Mātariśvā was the first human being who found out the presence of Agni in water and plants and he made this known to the Bhṛgus, who in turn, brought forth Agni from wood by *'Adhimanthana'*. They are, thus, the first kindlers of Agni by friction—the originators of the fire-cult. Mātariśvā brings fire from Heaven as lightning, the Bhṛgus are regarded as kindling it for the establishment and diffusion of the sacrifice on earth. The task of the Bhṛgus is thus confined to the discovery of fire, its lighting up and its care. It appears probable, therefore, that from Mātariśvā, who shares with them the credit of establishing the fire, the Bhṛgus differ, in that they do not fetch it down from the sky but diffuse its use on earth.

---

24. *Hymns from the Ṛgveda*, Bombay Sanskrit Series, no. XXXVI, 1959, p. 92.

The Bhṛgus or the Bhārgavas in the MBh —

The Bhārgavas claimed descent from the primaeval *Ṛṣi* Bhṛgu and they are also called Bhṛgus indiscriminately. The cognominal use of the name produces much confusion. The *MBh* says (I. 66. 2605-13) that Bhṛgu had two sons, Kavi and Cyavana. Cyavana married Manu's daughter Āruṣī and had a son Aurva; Aurva's son was Ṛcīka, who had a hundred sons, the eldest of whom was Jamadagni and Jamadagni had four sons of whom Rāma was the youngest. Hence, the two most important ancient Bhārgavas were Cyavana, who is called Cyavāna in the Vedic literature, and Uśanas Śukra, the son of Kavi.

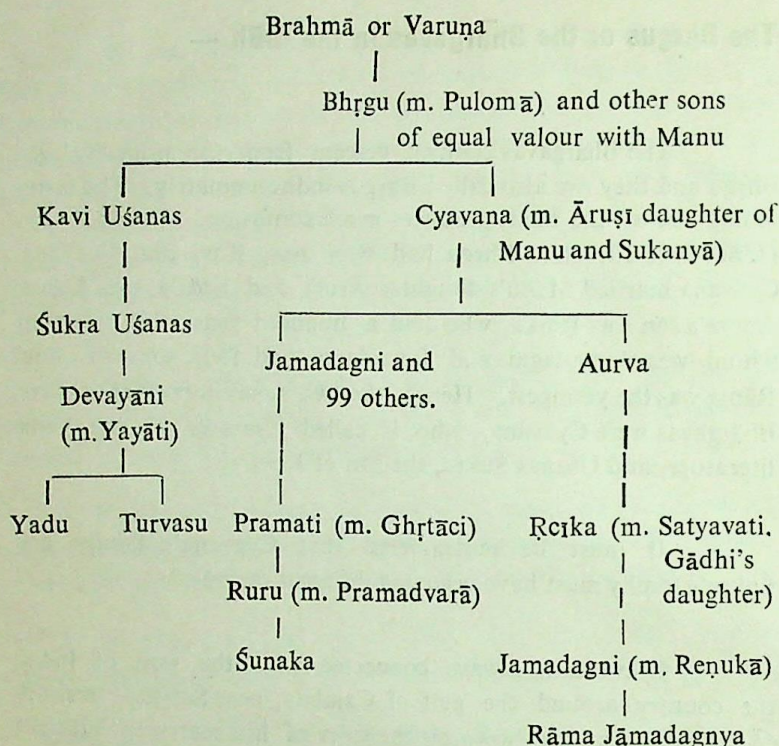
It must be remembered that Cyavana's family and Śukra's family must have occupied different regions.[25]

Cyavana is always connected with the west of India, the country around the gulf of Cambay, near Śaryāti's territory (Ānarta-Gujarat) as shown by the story of his marrying Sukanyā and by the statement that he performed austerities near the Vaidūrya Mts. (The west portion of the Satapura range) and river Narmadā.

Śukra is connected rather with the central region of North India, for Yayāti, king of Pratiṣthāna (Allahabad) met his daughter Devayānī near his own territory.

According to the *MBh* and the *ViP* we can trace the genealogical tree of the Bhṛgus as follows—

---

25. PARGITER, F.E., *Ancient Indian Historical Tradition*, New Edition, 1962, p. 196.

The Skill of the Bhṛgus—

The *RV* X. 92. 10 speaks of Atharvan and the Bhṛgus. The Atharvan is said to have established rites with sacrifices and the Bhṛgus showed themselves as gods with their dexterity. Their skill primarily manifested in producing fire, is incidentally spoken of as artistic. For worshippers make a prayer for Indra or the Aśvins as the Bhṛgus made a car (*RV* IV. 16. 20; X.39. 14). Sāyaṇa explains the archaic poetic formula 'भृगवो न रथम्' as follows, भृगवः दीप्ताः तक्षाणः रथं कुर्वन्ति तद्वत् (*RV* IV 16.20). Here we meet the Bhṛgus as chariot-builders, as representatives of a handicraft which was highly respected like the sister craft of the blacksmith. While commenting on *RV* X. 39.14 Sāyaṇa says-कर्मयोगाद् ऋभवो भगव उच्यन्ते ।

अथवा रथकारा भृगवः । E. SIEG[26] explains the word as a term for craftsman. Thus '*Bhṛgavaḥ*' originally represented craftsmen working with fire among whom were included the black-smiths and chariot-builders.

ROTH however, is of opinion that the legend of their chariot-making (VI. 16.20; X. 39.14) may be due to a confusion with Ṛbhus. It may however be an allusion to the historic Bhṛgus whom we find in the battle of ten kings, mentioned with the Druhyus. But ROTH'S conjecture here seems to be baseless because this tribe of the Bhṛgus is mentioned here to have fought against Sudās and therefore, on that ground, appears to be different from the ancient priests of the fire-cult.

The Ancient Race—

The Bhṛgus are an ancient race because the sacrificers speak of them, together with the Aṅgirases and the Atharvans, as their Soma-loving fathers (*RV* X. 14. 6)—

अङ्गिरसो न पितरो नवग्वाः अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ।।

and invoke Agni as the Bhṛgus, the Aṅgirases and Manu did (*RV* VIII.43.13). They implore Indra to hear their prayer like those of the Yatis and the Bhṛgus and Praskaṇva (*RV* VIII. 3.9). They are invoked to drink Soma with all the thirtythree gods (*RV*. VIII. 35. 3). They are compared with the suns and said to have gained all their desires(*RV* VIII. 3. 16)–कण्वा इव भृगवः सूर्या इव विश्व इद् धीतमानशुः । In *RV* IX. 101.13 they are connected with an unknown myth when worshippers express a wish to drive away the niggardly, as the Bhṛgus drove the demon Makha (अप श्वान-मराधसं हता मखं न भृगवः) in the Vedic literature.

26. HASTINGS, *Eneyclopaedia of Religion and Ethics.*

They are Historical People—

The Bhṛgus appear side by side with Druhyus as apparently the historical people (*RV* VII. 18. 6)—*śruṣṭiṁ cakrur Bhṛgavo Druhyavaś ca*. This suggests to us that they were but forced vassals of the Aryan king Sudās; like the Druhyus they are really his enemies. It seems that Turvaśa must have won them over to his side by the offer of wealth etc. to fight against Sudās. KEITH says, "possibly when Bhṛgu appears with the Yatis in a friendly relation (VIII 3.9[27] and VIII. 6. 18)[28] with Indra, real facts may be alluded to" (*RV* VIII.102.4). The *Ṛṣi Prayoga* of the Bhṛgu family says that he invokes Agni like Aurva Bhṛgu and Apnavāna. About the latter Sāyaṇa remarks-*Apnavānaḥ Bhṛgusambandhī kaścid ṛṣiḥ* (*RV* IV.7.1).

Dr. SUKTHANKAR[29] and Dr. DANDEKAR[30] have thrown a flood of light on the question as to how the original 'Bhārata' became the 'Mahābhārata', and conclusively proved the great influence exerted by this very ancient Indian clan of the Bhṛgus. SUKTHANKAR rightly names it as 'Bhṛguisation' on the development and shaping of the Epic.

The historicity of the Bhṛgus is amply evidenced also by the *AV*.[31] Vaitahavyas, the Sṛñjayas, had become extremely

27. येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ।

28. य इन्द्र यतयस्त्वा भृगवो ये च तुष्टुवुः । The word *yati* in *AV* often means flowing waters (III. 13.2, V. 210.9, VI. 35.3). At one place (II. 5.3) according to Sāyaṇa they refer to a class of ascetics, who are devoid of any knowledge of Brahman. The *AB* VII. 28. points out that Indra killed and handed over the *Yatis* to the wolves.

29. "The Bhṛgus and the Bhārata", *ABORI*, XVIII, pp. 1-76.

30. *University of Ceylon Review*, XII.

31. N. J. SHENDE, "Foundations of the Atharvanic Religion", *BDCPGRI*, Vol. IX, Nos. 3-4.

prosperous. They were about to reach heaven. But they assaulted Bhṛgu, who defeated them. It seems that Bhṛgu and his descendants were roughly handled by Vaitahavyas. The Bhṛgus were robbed of their wives, cows and property. But they by means of their magical knowledge and their being the royal priests wielded tremendous power of magical missiles and were thus able to defeat the Kṣatriyas (*AV* V. 19.1). The incident thus exemplifies the dangers incurred by the oppressors of the Bhṛgus.

The Bhṛgus as Atharvanic Seers—

We have thus seen that the Bhṛgus play a very important part in the *RV*. They are repeatedly alluded to as devoted to the fire-cult. Agni is called Bhṛgavāṇa in *RV* I. 120.5. As ancient priests and ancestors, with the eponymous Bhṛgu, they occupy a prominent place in the *RV*. But they are also the founders of the Ātharvaṇic religion along with the Aṅgirases and the Atharvans. It is on this account that the *AV* is also called the Bhṛgvaṅgirasa Veda because those seers believed not only in the Ṛgvedic deities such as Indra, Agni, the sun, the moon, the waters but also in the Ātharvaṇic deities such as plants, herbs, amulets, ointments, the deities presiding over human feelings and emotions and good and bad spirits which according to them contained tremendous power. They claimed to receive this power in themselves for the benefit of mankind.

These seers carried on their religious rites in the *Sāntapana* or *Gṛhya* fire, as distinguished from the Ṛgvedic rites preformed in three fires. The sacrificial rites of the Ṛgvedic religion were expensive and only the moneyed people could afford to perform them. The Ṛgvedic religions could not primarily be expected to cure a man from Jaundice, heart disease, *Yakṣmā* or fever. The *AV* rites were primarily intended to celebrate the *Gṛhya* rites, which later on developed into the various *saṁskāras*. The Ātharvaṇic priests brought the sacrificial technique within the reach of the people by simplifying its procedure. They popularised the domestic

rites. They thus combined in themselves the office of a priest, a physician and a magician. They also evolved and popularised the worship of the *Pitṛs*. Such was the new and social religion of the Bhṛgvaṅgirases.

It is possible that the Vedic Aryans might be practising this religion in their daily household matters even when they settled down in the Indo-Gangetic plain. They must not have borrowed this religion exclusively from the non-Aryan inhabitants of India, for the practice of witchcraft was quite common with these priests in the Indo-Iranian period.

These sages of the *AV* prominently among whom were the members of the families of Atharvan, Aṅgiras, Bhṛgu and Vasiṣṭha and who were the authors of the *AV* harnessed the old Ṛgvedic deities for magical purposes and also created new ones to support their ideology. These priests, thus simplified the whole ritual of sacrifice and introduced their *sava*-sacrifices which were less elaborate, less expensive and were manageable by a single individual. It appears that at some later stage the term Bhṛgu replaced the term Atharvan in the earlier name Atharvāṅgiras and we get a new name, Bhṛguaṅgiras.[32] It was due to the inherent relation between the three, Bhṛgu, Atharvan and Aṅgiras in the production and service of fire, as also in the cultivation and the spread of magical spells.

The Ātharvaṇic texts, thus, represent an attempt of Bhṛgus and the Aṅgirases to enlist the sympathy of the masses, whose beliefs and traditions are faithfully recorded in the *AV* by raising the unorthodox Atharvāṅgirasa Veda to the level of the other three orthodox Vedas, thus making four as the number of the Vedas.

---

32. *Cf.* also Dandekar, "Mahābhārata : Origin and Growth", *University of Ceylon Review*, XII, p. 20; and Shende, *ABORI*, XXIV who sees traces in the *MBh* of the attempts to Bhṛguise the Epic and also to Aṅgirasise it.

The inherent unity among the members of these two families was established in the *RV* and it seems to have gone to such an extent that some members get the denominations of both the families in later times. In the *MBh* too we find the continuation of their Vedic relations and traditions. Even here as in Vedic literature a common source is attributed to both (*MBh* XIII. 85.35). BLOOMFIELD has observed[33]—"an undefinable tendency to magnify their own importance." This tendency is very markedly reflected in the *MBh*. SUKTHANKAR[34] has rightly come to the conclusion that in the formative period of the Epic, a powerful Bhārgava influence direct or indirect had been at work in shaping our Epic for us.[35] He has also observed that the Bhṛgus are depicted as more "irascible, domineering, arrogant, unbending and revengeful sages in the *MBh*." SHENDE, however, has also observed that the Aṅgirases are equally powerful and worthy of respect in the Epic and he concludes as follows :

"The Bhṛgvaṅgirases were jointly responsible for the final redaction of the *MBh*, for making it a *Dharmaśāstra* and a *Nītiśāstra* and an Encyclopaedia of the Brahmanical traditions and for preserving its unity in the midst of its manifold diversity. In this final recast of the *MBh*, the central unity was maintained, the traditional framework was preserved and at the same time, their purpose of the glorification of Brahmanism was fully accomplished."

Bhṛgus in the Ritual Literature

In the ritual there are clear references to Bhṛgus as a real family and to their practices as at the firepiling and the mode of dividing the offerings. They seem to be sub-divisions of the family like Aitaśāyanas (*KB* XXX. 5). Aitaśāyana and Ājāneyas, in a

33. *Atharvaveda*, p. 9.
34. See *ABORI*, Vol. XVIII.
35. *Cf*. What Śaunaka asks the Sūta in the *MBh* I.5.3—तत्र वंशमहं पूर्वं श्रोतुमिच्छामि भार्गवम् ।

curious story appeared as cursed by their father and as therefore becoming the worst of the Bhṛgus. They are also mentioned with various rites such as Agnisthāpanā (*TS* IV 6.5.2) and the Daśapeya-kratu (*TS* I.8.18; *PvB* XVIII. 9.2).

The Cradle of the Race—

What is the probable cradle of the race of Bhṛgus? Mr. A. PADMANABHAYYA says[36] that among the seven *Dvīpas* mentioned in the *Purāṇas* Plakṣa, Kuśa, Śālmali and Krauñca show evident traces of the activities of the Bhṛgus. His reasoning can be summarised as follows :

Kuśa-dvīpa is the modern province of Kuzistan on the Persian gulf. It is the ancient land of Elam. Herodotus places the original cradle of the Phoenician race in this country. The Phoenicians are the ancient Ikṣvākus whose connection with the Vasiṣṭhas, a branch of the Bhṛgus, is apparent from the *Purāṇas* and the Epics. Bhṛgus and the Vasiṣṭhas are descendants of Varuṇa and it is in Elam that we have to locate Varuṇa, the Asura par excellence, the first god to whom worship was being paid by the proto-Aryans. Suśān, the capital of Elam, is the city of Varuṇa according to the *MtP*—सुषा नाम पुरी रम्या वरुणस्यापि धीमतः ।

C. W. JOHNS refers to a sculptural representation of an Elamite god catching his enemies in a net and beating them with a club. This reminds us of Varuṇa. According to the *ViP* the people here are the worshippers of Brahmā or Īśāna. Brahmā, the fire-god or the Atharvan of the Bhṛgus is the Atar of the Zoroastrians. Ahuramazda is probably the Mada Asura raised by Cyavana Bhārgava to fight with Indra in the struggle to give the Aśvins a share in the Soma drink (Cyavana is a special protege of the

---

36. "Ancient Bhṛgus", *JOR*, Madras, Vol. V (1931), p. 55, 80.

Aśvins). The genealogy of the Bhṛgus as given in the *MBh* (I. 66; III. 15) includes Manu and Jamadagni in the list. Manu is the hero of the flood account which can be traced to Indian, Babylonian as well as Persian sources.

The Kuśikas and the Bhṛgus are closely allied races and they are related to Ikṣvākus in more than one respect. The designation Kuśa-dvīpa is due to a clump of grass (*Baresma* in Persian) found in the island. (*cf.* the names Kuśadhvaja=brother of Janaka, Vālmīki=Kuśin, Durvāsā=Kuśārṇi,=Kuśasthalī=later Dvārakā founded by the Raivatas who were the descendants of Cyavana Bhārgava).

The word Plakṣa in Plakṣa-dvīpa means the holy Fig tree (*Ficus Religiosa=Aśvattha* and *Ficus Indica=Vaṭa*) which is sacred to Brahmā. It is a totem tree of the residents. This country[37] can be identified with the western portion of modern Persia, to the north of Kuzistan as far as the middle of Trans-Caucasian country.

From Plakṣa proceeded the Bhṛgu, Phrygian and the Pelasgian. Pre-Greek Pelasgian is traceable to Plakṣa and not *vice-versa*. The descendants of Pelasgians, a race of fire-worshippers, are brothers in blood of the Bhṛgus, and median fire-worshippers and had also a fig-totem.[38] The holy fig-tree is referred to in the *RV* I.135.8 (यमश्वत्थमुपतिष्ठन्त जायवः ।). The vessels to hold Soma-juice were prepared from it to add virility and power.

The Bhṛgus dispersed from their original country in various directions to Śālmali Dvīpa (a part of Babylonia) and Krauñca Dvīpa, i. e., Maeonia.

---

37. The king of the country is Medhātithi (Āṅgirasa Kāṇva) according to the *Purāṇas*.

38. The fig-totem is the totem of the Bhṛgus. *MBh* III. 115 dilates upon the importance of these trees.

The migration of the Bhṛgus must synchronise with the conquest of Babylon by the Kassites, a branch of the ancient Hittites. Kaśyapa took the entire land from Paraśurāma, the last Bhārgava, as a gift and unceremoniously drove him out of the country. This must have occured about 2400 B.C.

I have reproduced here a considerably lengthy part of A. PADMANABHAYYA'S thesis because it sets forth a bold assertion and a new theory about the cradle of this most ancient race of the Bhṛgus.

The above line of argument of PADMANABHAYYA seems to be quite ingeneous on the face of it, but it must be remembered that there is a great controversy among scholars about the identification of the Purāṇic Dvīpas with the modern countries while PADMANABHAYYA seems to take for granted the identification as propounded by Mr. VADER. Unless, therefore, the identification is corroborated by ample convincing evidence it is not possible to accept this theory. Moreover, it goes against all possible theories of the original home of the Aryans.

The Island	Modern countries denoted by the Dvīpa	Mr. RAJAVADE	Mr. VADER
1. Kuśadvīpa surrounded by Ghṛtoda sea.	Sahara, Sudan, Guinea, West and South Africa.	Region between Caspian and Ural north of Hindukush	Region round Caucatious
2. Plakṣa Dvīpa surrounded by Ikṣurasada sea.	Asia Minor, Arabia, East Russia, etc.	Greek Peninsula and surrounding region.	Greek Peninsula and surrounding region.

3. Śālmali Dvīpa surrounded by Suroda sea.	Egypt, Abyssynia Somalilands etc.	Region between Black and Caspian seas.	Babylonia
4. Krauñca Dvīpa surrounded by Dadhimaṇḍodaka sea.	Algeria, Morocco, all Europe except Russia etc.	Region around Samarkand and Bukhara	East Turkey and some part of China. According to WILFORD it is Scandinavia.

Mr. A.J. KARANDIKAR also in his *Dāśarājña Yuddha* comes to a similar conclusion namely that originally the Bhṛgus and the Aṅgirases were Iranians. But later on they migrated to India, because of their hostility with the cult of Zarathustra. He puts forth the following arguments—

(1) In the fourth *Kāṇḍa* of the *ŚB* there is a legend which informs us that only the Cyavanas were left behind when the Bhṛgus and the Aṅgirases went to heaven. 'Going to heaven' here means only a migration to other country.

(2) In the *ŚB* we get references to Kurukṣetra especially in the Cyavana and Purūravas legends. This Kurukṣetra can legitimately be identified with Kerekhatra in Ancient Iran as depicted in the first volume of the *Ancient History* (Cambridge).

(3) The names like Gungu, Ghora, Pārāvata, Vala, Karanja can be traced in the Iranian Geography.

On weighing together the arguments even of both these scholars it is difficult to believe that the Bhṛgus and Aṅgirases were originally inhabitants of a western country probably Iran and that they migrated to Saptasindhu sometime later. It must be remembered, however, that the whole line of argument of both the scholars cannot be wholly accepted unless the identifications which they put forth are corroborated by solid support from eminent indologists.

Moreover, various theories about the original home of the Aryans have been advanced by a number of scholars on different grounds. North Kirghiz, Balkh, Arctic Region and Saptasindhu are some of the places which are laid down as the cradle of the Aryans.[39] TILAK, PRABHU, MUNSHI, PUSALKER, KALLA, PANDE, SRIKANTA SHASTRI, PITHAVALA, KEDAR, THIEME, BENDER, BRANDENSTEIN, MANN and R. N. DANDEKAR have put forth various theories on various grounds. PADMANABHAYYA and A. J. KARANDIKAR will first have to prove that all these theories are not based on genuine reasoning.

The Entry of the Bhṛgus in India—

PADMANABHAYYA boldly asserts that the Dravidians are the first civilized race to enter our country by the sea along with the Asura Yadus and the Ikṣvākus and that the evidence of our literature identified them with the ancient Bhṛgus thus making possible the equation: Dravida = Asura = Bhṛgus.

The west coast of the South India is according to traditional account the land carved out of the sea by Paraśurāma, the noblest

39. *Cf.* R. N. DANDEKAR, "आर्यांचे मूल वसतिस्थान, एक पुनर्विधान", *PUJ*, No 9, 1958, pp. 1-40.

scion of the Bhṛgu race. The race, thus, according to him, seems to have entered South India by the west coast and the region from Narmadā to Kanyākumārī seems to have been the field of their activity. Further he says that the Bhṛgus in India may now be said to represent all the South Indian races placed under the common designation of the Agnikulas. They are the Śātavāhanas, the Vākāṭakas, the Kohls, the Ikṣvākus, the Nāgas, the Kadambas, the Pallavas, the Colas, the Pāṇḍyas, the Keralas and the Cālukyas who rose to prominence till the 12th century A.D. Thus Fire is the God of the Bhṛgus and Brahmā is their ancestor. This ancestry is apparent not only from the account of the Bhṛgus in the Epics but also from the inscriptions giving the genealogy of these races particularly from the suffix 'Varman' appended to kings' names which means nothing more than Brahmā or fire. The bow is the symbol of Varuṇa, the god of the Bhṛgus, by which is manifested his *kṣatra* or power and which connects him with the ancient Assyria to the southernmost corner of South India—a portion of the ancient Bhārgava country—Dhanuṣkoṭi and Kerala. The ancient Bhṛgus from Varuṇa-Rudra downwards to Paraśurāma are adepts in this art (e. g. Jamadagni, Ṛcīka and Paraśurāma). Rudra's powerful bow is an oft-repeated theme in the Veda as also the *bow of Varuṇa* (Arjuna's bow and Janaka's bow belonged to Varuṇa). Kerala or Cera, the reputed country of Paraśurāma adopts the bow symbolism in the flag of the Cera kings. According to the *Rām*, Agastya, the son of Mitrā-Varuṇā presented a bow to Srī Rāma and eventually settled in the south. Broach (Bhṛgu Kaccha) evidently speaks of the Bhṛgu-colony.

There are a few objections which can be raised against this theory of the South Indian entry of the Bhṛgus:

(1) We find many seers of the Bhṛgu family as composers of several hymns in the *RV*, e.g. Rāma Bhārgaveya is the traditional seer of *RV* X.110, Jamadagni was a Bhārgava and a traditional seer of a number of hymns of the *RV*. We cannot also take for granted

a migration to the same country by different routes by the members of the same family.

(2) The Bhṛgus are also said to be forced vassals who fought against Sudās.

(3) The *AV* (V.19. 1-2) speaks of their success against the assaults of some haughty *kṣatriyas* such as Vītahavyas and Sṛñjayas.

(4) An entry in India by sea-route of any ancient tribe is not up till now evidenced either by a reference in the Vedic literature or by the corroborative evidence.

At the most, it can be said that the members of the Bhṛgu family whom BLOOMFIELD categorically describes as "possessing an undefinable tendency to magnify their own importance" must have dispersed from the Indo-Gangetic plain to South India and spread with a rapid progress. As regards the identification of the Bhṛgus with the Dravidians, I think, very few scholars will support it. Dr. Hermann WELLER[40] passes very significant remarks, as regards the relation between the Aryans, the Indids and the Bhṛguids: "the extremely ancient Paraśurāma saga, in my opinion, is reminiscent of a hoary past in which the Ancient Indian people were in possession of India, having overcome the autocthons and compelled them to retreat into the wildernesses. The central point of the saga of the Bhṛguids is, however, the struggle with the ancient Aryan military aristocracy, which took place in a much later epoch. The credit of the unification of the Aryans and the Indids in the *MBh* is principally due to the Bhṛguids."

The Family of the Bhṛgus in the RV According to the Sarvānukramaṇī—

(1) BHṚGU—He is said to be the seer of IX. 65 and X. 19,

40. "Indid Origin of the Bhṛgus (Who were the Bhṛguids ?)", *ABORI*, XVIII, pp. 296—302.

But in the hymns he is nowhere mentioned. In the *RV* proper he is not said to be the son of Varuṇa.

(2) CYAVANA—He is also said to be the seer of X. 19. The *RV* mentions Cyavana in many places (I. 116.10; 117, 118; X. 39.4 etc.). Aśvins rejuvenated him. In the hymns he is nowhere mentioned to be a Bhārgava.

(3) JAMADAGNI—He is said to be the seer of VIII. 90 and is called a Bhārgava. In this hymn he is mentioned in the 18th *Ṛk*. He is also mentioned in IX. 62.24; IX. 65.25. The *RV* does not refer to him as Bhārgava.

(4) PRAYOGA—He is said to be the seer of VIII. 91 and is said to be a Bhārgava. The *RV* nowhere mentions a *Ṛṣi* called Prayoga.

(5) SYŪMARAŚMI—He is said to be the seer of X. 77. and a Bhārgava. The *RV* I. 112.16 mentions him.

(6) SOMĀHUTI—He is the seer of II.4 and is called a Bhārgava. The *RV* nowhere mentions him by name.

(7) NEMA—He is the seer of X.89 and is said to be a Bhārgava in the *Anukramaṇī*. His name occurs in the third *Ṛk* of this hymn.

(8) KAVI—He is the seer of IX. 47 and is said to be the son of Bhṛgu.

(9) UŚANĀ—He is the seer of IX. 87,88,89 and is called the son of Kavi. He is referred to as Uśanā Kāvya in many of the *Ṛks*.

(10) VENA—He is the seer of IX. 85 and is said to have been born in the Bhṛgu *gotra*. The *RV* does not mention this word as the name of a seer.

(11) PṚTHU—He is the seer of X.148 and is said to be son of Vena in the fifth *Ṛk* of the above hymn.

(12) TĀNVA—He is the seer of IX. 93 and is called '*Pṛthoḥ putraḥ*'.

(13) KṚTNU—He is the seer of VIII. 68 and is said to be a Bhārgava. But The *RV* does not support it.

(14) IṬA—He is said to be the seer of X. 171 and the son of Bhṛgu. But the *RV* does not mention his name.

(15) RĀMA (THE SON OF JAMADAGNI)—He is the seer of X.110 and is said to be the son of Jamadagni. But the *RV* does not mention him as such.

To resume, Bhṛgu is a sage of almost entirely mythical character in the *RV* and later. But there seems to be no doubt that he was a real person of pre-historic antiquity. He is the seer of IX. 65 and X. 19 and is also mentioned in *AV* V. 19.1. He seems to have been adopted by Varuṇa and hence Dr. WELLER'S statement that 'Bhṛgu is naturally a later invention' does not seem to be tenable.

The Bhṛgus are unquestionably an interesting clan. It is very ancient and some of its legends are of hoary antiquity. This illustrious priestly race claimed that their ancestors taught men to 'bring forth', i.e., kindle fire by friction. They are always referred to as skilled craftsmen in the *RV*. The members of the Bhṛgu and the Aṅgiras families formed a unity in themselves for all practical purposes. The same is also evidenced in the double denomination which some members of the family like Gṛtsamada, Dadhīca and Cyavana get. It seems probable that these leaders of the society championed their cause among the masses, particularly with the help of the *AV*.

There is also no doubt that they were jointly responsible for the final redaction of the *MBh* for making it a *Dharmaśāstra*, *Nītiśāstra* and an encyclopaedia of the Brahmanical traditions.

Their original home seems to be in Balkh or North Kirghiz[41] whence they migrated to this country and dispersed later on in South India. The Bhṛgus also seem to supply the connecting link between the Semitic and the Aryan element. Their account unravels many points of comparative mythology, religion and philosophy.

It is, therefore, quite natural that the claim of this ancient mythical and mystic race upon the attention of the learned public arises prominently from the fact of their intricate and interesting connection with the early history and culture of all ancient civilized races both Semitic and Aryan.

41. "The Antecedents and the Early Beginnings of the Vedic Period," Presidential Address, Ancient Period Section, *PIHC*, Tenth Session, Bombay, 1947.

Chapter II

THE AṄGIRASES

Aṅgiras is a very ancient Aryan character referred to in the Vedas (*RV* I. 31.17; I. 45.3; I. 139.9 and *AV* IV. 29.3 etc.) by some Ṛgvedic seers as their ancient father. He belonged to the early Indo-Iranian period. He is also closely connected with the enkindling of Agni and the cult of sacrifice He has been mentioned along with Manu, Yayāti and Bhṛgu (*RV* I. 31.17; VIII. 43.13) and also with Dadhyañca, Priyamedha, Kaṇva and Atri (*RV* I. 139.9). The word Aṅgiras occurs about 90 times in the *RV*.[1] It sometimes occurs as an epithet of Agni or Indra[2] and at other time when it is in singular stands for the seer Aṅgiras. When it occurs in the plural it denotes the family of Aṅgiras.

As said above the word is frequently an epithet of Agni (*tvam agne prathamo Aṅgirā ṛṣiḥ—RV* I. 31). The substance generated was surnamed after the generator. The practice of naming the thing produced after the producer was current in ancient times. The Aṅgirases found out Agni concealed in the trees in the forest and churned him out. Therefore the fire is called Aṅgiras.[3]

---

1. Dr. SHENDE's article "Aṅgiras in the Vedic Literature", *ABORI*. Vol. XXXI.

2. Dr. H.P. SCHMIDT in his *Bṛhaspati und Indra* asserts in this connection that the Aṅgirases function as the priests of the kingly sacrifice of Indra. It appears that people saw in him '*priester König*.'

3. त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वने वने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥
(*RV* V. 11.6)

Agni is not only Aṅgiras but is the best of the Aṅgirases (*RV* I. 76.2; I. 100.4). The word, in singular, thus is now the name of the human but half-mythical ancestor of the priestly race and now unmistakably the epithet of Agni himself. The underlying general idea, which is neither more nor less than the kinship between Agni and his mortal worshippers indeed points to a belief in the celestial and fiery origin of the human race.

Aṅgiras himself is the seer of a very few hymns in the *RV*. He seems to have been born in the Pajra family. Kakṣīvān who is an Āṅgirasa is also called Pajriya in *RV* I 120 5. The gods, in general, are praised by Aṅgiras acting as the sacrificial priest. Aṅgiras who is born first sings the glory of the gods (*rebhad atra januṣā pūrvo Aṅgirāḥ*—*RV* I. 92 15). Sāyaṇa says that he is the best among the seven *Ṛṣis*—अङ्गिरा: सप्तानामङ्गिरसां मध्ये वरिष्ठोऽङ्गिरा ऋषि: । —*RV* III 31.7.

Etymological Derivation of the Name—

(1) We can only enjoy the derivation of the name Aṅgiras from 'Aṅgāra', a live charcoal as given by the Aitareyins (*AB* III. 34).[3a] The *MBh* (XIII. 95) states that Aṅgiras was born from the burning charcoals when the seed of Prajāpati was thrown into fire. The same derivation is repeated in भृगित्येव भृगुः पूर्वमङ्गारेभ्योऽङ्गिराभवत् —*MBh* XIII. 4122.

(2) The *GB* informs us that Aṅgirases were produced from the liquid which come out from Varuṇa's body when he was made to exert and practise penance by the gods. The liquid of his body (Aṅgarasa) is turned into Aṅgirasa (*GB* I. 1.7-8).

(3) Yāska derives it as—*aṅgāreṣv aṅgirāḥ / aṅgārāḥ aṅkanāḥ (añcanāḥ)*—*Nir* III. 37. Nirveśa and Durgācarya comment upon

---

3a. येऽङ्गारा आसन् तेऽङ्गिरसोऽभवन् ।

it as follows—**व्यपगतेऽर्चिषि य अङ्गारेषु सम्बभूव स अङ्गिराः नाम अभवत् । ते हि यत्र निधीयन्ते तदङ्कितं भवति ।** "He, who was born from burning charcoals when the flames were quenched, came to be called Aṅgiras. Wherever the burning charcoals are kept, there they leave behind spots or scars."

(4) Sāyaṇa while commenting on *RV* III. 31.7 tries to give a grammatical derivation as follows—

'सृ' गतौ । अङ्गारशब्द उपपदे सर्तेर्धातोरसुन् प्रत्ययः । उपपदे गकारात् परस्याकारस्येत्वम् । अन्त्यलोपश्च धातोर्लोपश्च 'अङ्गिरा' इति सूत्रेण निपात्यते । भूतकालेऽङ्गारेभ्यः सृतः इति अङ्गिरा ऋषिः ।

Elsewhere while commenting on *RV* I. 100.4 he says—
अङ्गन्ति गच्छन्ति इति अङ्गिरसः । 'अगि रगि लगि' गत्यर्थे ।

(5) B. G. TILAK considers that the word '*Aṅgiras*' is etymologically connected with the Greek '*Aggilos*' (a messenger) and the Persian '*Angara*' meaning a 'mounted courier'.[4]

(6) Recently Dr. H. P. SCHMIDT in his *Bṛhaspati und Indra* has put forth the view that the word *Aṅgiras* is originally characteristic of a priest—"a singer" before it became a name of a class of priests.[5]

Thus, taking into consideration all the etymologies and the legends in the *MBh* (III. 216–221) it can only be inferred that he

---

4. TILAK in his *Arctic Home in the Vedas* says—"whether we accept the etymologies as absolutely correct or not, the resemblance between the different words sufficiently warrants the assumption that Atharvan and Aṅgiras must have been the ancient sacrificers of the whole Aryan race and not merely of the Vedic people".

5. *Bṛhaspati and Indra*, p. 85 and p. 35 ff..

was one of those primitive Aryan figures who generated fire by the attrition of two dry billets of wood and was one of the most ancient sacrificers.

The Angirases—

Polygamy having been current in the primitive Aryan society, the descendents of the primitive ancestor Aṅgiras, gradually multiplied into a clan or tribe and formed one of those most powerful Aryan clans who entered India from outside. There are about 90 hymns attributed to the different Aṅgirases. Even in the family *Maṇḍalas* (the oldest portion) of the *RV* they are admitted to be great seers of ancient times. Gṛtsamada, Viśvāmitra, Vāmadeva, Atri, Bharadvāja and Vasiṣṭha glorify the Aṅgirases (*RV* VII. 42.1; VI. 11.3; V. 8.4; IV. 2.15-17; III. 31.19; III. 53.7; II. 17.1) (The seers of the three of the family ***Maṇḍalas*** are Aṅgirases—Gṛtsamada II, Vāmadeva IV, and Bharadvāja VI. SHENDE rightly remarks—"It may thus appear that Aṅgiras himself started the cult of the worship of fire and the succeeding generations of the Vedic seers admitted his claim to be their revered Father".

They are said to be sons of heaven (*RV* III. 33.7, IV. 2.15; X. 67.2). They are seers who are sons of gods (*RV* X. 62.4) or of Aṅgiras (*RV* X. 62.5). Poets speak of them as 'fathers', 'our fathers' (*RV* I. 71.2) or 'our ancient fathers' (1.62.2). They are once mentioned as fathers with the Atharvans and the Bhṛgus (*RV* X. 14.6) being especially associated with Yama (X. 14.3-5). They are also in a more general way connected with other groups of divine beings—the Ādityas, Rudras, Vasus as well as the Atharvans (*AV* XI.8.13). Soma is offered to them (*RV* IX. 62.9) and they are invoked like gods (*RV* III. 53.7; X. 62). They are the Brahman priests (*RV* VII. 42.1). They found Agni hidden in the wood (*RV* V. 11.6) and thought of the first ordinance of sacrifice (*RV*

X. 67.21. It is by sacrifice that they obtained immortality as well as friendship of Indra (*RV* X. 62.1,.[6]

They are also connected with Yama. Yama is said to be happy in the company of the Aṅgirases—(*RV* X. 14.3) मातली कव्यैर्यमोऽङ्गिरोभिः बृहस्पतिः ऋक्वभिर्वावृधानः। Yama is invoked at the sacrifice along with the Aṅgirases to take a seat on the sacred grass (*RV* X. 14.4). Yama is the lord of the departed and is the first of the *Pitṛs*. He is thus the lord of the *Pitṛs* such as the Aṅgirases, the Navagvas, the Atharvans and the Bhṛgus, who love Soma (*RV* X. 14.6).

They are also said to be related to Aryamā in I. 139.7. Sāyaṇa says—अङ्गिरसो नाम महर्षयः पूर्वं यज्ञार्थं देवान् स्तुत्या प्रीणयित्वा गा अयाचन्त। ते प्रीताः कामदुघां प्रादुः। लब्धां च तां धेनुं क्षीरं दोग्धुमशक्नुवाना अर्यमणं देवं प्रार्थयन्। स च प्रार्थितः अग्निहोत्राद्यर्थं क्षीरं दुदोहेति। "The gods gave desire-yielding cow to the Aṅgirases, who prayed for it for the sacrificial purposes. They could not milk it. So Aryaman milked the cow for them". M. Henry considers the cow to be prayer, (see *La Religion Vedique* I.135, III 10). The Aṅgirases are also said to have been favoured by Uṣas (VI. 65.5), Agni and also by Soma (IX. 62.9, 86.23, 107.6). They are also favoured by Savitṛ by the offer of wealth (VII. 52.3). Like the Maruts they possess all forms of different *sāmans* (X. 78.5). Tvaṣṭṛ is the companion of the Aṅgirases. In short, the great Ṛgvedic deities are thus directly associated with the Aṅgirases.

Other Rgvedic Sages in Association with the Angirases—

Bṛhaspati is an Aṅgiras (*RV* II. 32.8) and Sāyaṇa while commenting on *RV* X. 67.1 narrates a legend, where it is pointed

---

6. Macdonell, *Vedic Mythology*.

out that Aṅgiras obtained a son named Bṛhaspati He occupies a position of considerable importance in the *RV*, eleven entire hymns being dedicated to his praise. Sacrifice does not succeed without him (*RV* I. 18.7). It seems that Bṛhaspati was originally a presiding deity over the prayer and later on ascribed to the family of the Aṅgirases. Bharadvāja is described as Bārhaspatya and is the traditional seer of several hymns of the sixth *Maṇḍala*. The Bhāradvājas are called Aṅgirases (*RV* VI. 35.5). He was thus the leader or the headman of the Aṅgirases Āyāsya Āṅgirasa, the seer, respectfully refers to Aṅgiras as 'Our Father' (*RV* X. 67.1). He describes the Aṅgirases as seers who think rightly, who praise the eternal law and who are the heroic sons of Dyaus. They hold the position of the inspired seers and were the first who thought of the law of sacrifice.[6a]

The seer Kutsa Āṅgirasa addressing himself as Āṅgirasa praises the Aśvins (*RV* I. 112. 18). Virūpa Āṅgirasa invokes Agni in the manner of Aṅgiras, Bhṛgu and Manu (*RV* VIII. 43.13). The seer Nābhāka invokes Indra and Agni to protect him like Aṅgiras. The seer Nābhānediṣṭha Mānava invokes the Aṅgiras as the nobly born and respectful children of Agni from the heaven (*te agne parijajñire* —X. 62.5), as friends of Indra as immortals (*Indrasya sakhyamamṛtatvamānaśa*—X. 62.1) and as wise seers possessed of excellent Brahmanical lustre. They raised the sun to heaven by means of the *Ṛta*, the everlasting law (*ya ṛtena sūryam arohoyan divi*), and spread. They spread out the mother earth on everyside (*aprathayat pṛthivīṁ mātaram vi*—X. 62.3).

Thus at the time of the *RV* Aṅgiras and the Aṅgirases had already established themselves as the great seers, the Fathers and

---

6a. ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ।।
—*RV* X. 67.2.

divine beings, capable of protecting and blessing them with wealth, long life and happiness.[7] Not only the descendents of the Aṅgirases praise them but also the great seers of the family *Maṇḍalas*, three of whom are themselves Aṅgirases.

The Virupas, the Navagvas and the Dasagvas—

The Virūpas—They occur in close connection with the Aṅgirases and are clearly merely a sub-division of that family : the eponymous Virūpa also occurs as the seer of VIII. 43.13.[8] He also sings the praises of Agni in *RV* VIII. 46.6 immediately following which Aṅgiras is mentioned. The name also has the singular sense in the adverb *'Virūpavat'* (I. 45.3). The word occurs in its patronymic form[9] in a verse (X. 14.5) in which Yama is invoked with the Aṅgirases and the Vairūpas. They are mentioned three times in the plural. The Bhojas who are referred to here in *RV* III. 53.7 seem to be Kṣatriya descendents of King Sudās. Vidarbha is associated with the Bhojas in the *Mārkaṇḍeya Purāṇa*. Kauṭalya calls Dāṇḍakya as Bhoja. Bhoja is the name given to a ruler as well as to a people in the Vedic literature. In the *AB* VIII. 14 the

---

7. *Cf.* तेभ्यो भद्रमङ्गिरसो वो अस्तु ।—दीर्घायुत्वमङ्गिरसो वो अस्तु ।—सु प्रजास्त्वमङ्गिरसो वो अस्तु ।—सु ब्रह्मण्यमङ्गिरसो वो अस्तु ।—*RV* X. 26.1-4.

8. He is also mentioned as a *Gotrakāra* and a *Pravara* in the Āṅgirasa family. He is said to be the son of Aṅgiras in *MBh.* XIII. 132. 42.

9. PETERSON takes 'Vairūpaiḥ' (X. 14.5) to mean a sub-division of the Aṅgirases while Sāyaṇa says—*Vividharūpayuktaiḥ*.

Sātvants are called the feudatories of the Bhojas in the south.[10] The *MBh* refers to the Bhojas as a people. In *RV* III. 53.7 they are said to be sons of heaven alongwith the Aṅgirases. In X. 62 5-6 they are seers, sons of Aṅgiras, born from Agni, from heaven.[11] Here the Virūpas are described alongwith the Navagva or the Daśagva prospering like the best of the Aṅgirases in the assemblage of gods. Yāska, while expounding the etymology of the words '*Virūpāsaḥ*' and '*Gambhīravepasaḥ*', comments as follows—बहुरूपा ऋषयस्ते गम्भीरकर्माणो वा गम्भीरप्रज्ञा वा, while Durgācarya says—अप्रमेयकर्माण अप्रमेयबुद्धयो वा । अग्नित्वमापन्नस्याङ्गिरसोऽधिसकाशात् ये जज्ञिरे. B. G. TILAK infers from this etymology as follows—Virūpas literally means 'of many forms'. This shows that the Navagvas and the Daśagvas were not the only species of the Aṅgirases. They were not only 'nine-going' or 'ten-going' but 'various going' [*Cf.* X. 47.6 (Saptagu), IV. 50.4 (Saptāsya), in IV 51.4 (Navagva, Daśagva, and Saptāsya)]. It follows, therefore, that in ancient times the sacrificial session lasted from seven to ten months for which the sun was above the horizon at the place where these sacrifices were performed and the number of sacrificers corresponded with the number of months.

Aṅgirases in Other Saṁhitās—

The *SV* also points out that Agni is Aṅgiras (*SV* I. 3 9). The *TS* keeps before its followers the model of Āṅgirases (*TS* XI. 9.10). The sacrificers do a thing because the Aṅgirases do it and *vice-versa*. They performed the *Darśapūrṇamāsa*, *Satra Ahīna* and *Daśarātra* sacrifices (*TS* III. 5.1-2, VII. 1 4.1). In the *AV* the Aṅgirases are fathers worthy of the offering of Soma. They are invoked to curse a person who comes to do wrong (*AV* II. 12 5).

---

10. तस्मादेतस्यां दिशि दक्षिणस्यां ये के च सात्वतां राजानः भौज्याय एव ते अभिषिच्यन्ते । भोज इत्येतानभिषिक्तानाचक्षत एतमेव ।
11. विरूपास इदृषयस्त इद् गंभीरवेपसः । ते अङ्गिरसः सूनवस्ते अग्ने परिजज्ञिरे ।। ये अग्नेः परिजज्ञिरे विरूपासो दिवस्परि । नवग्वो नु दशग्वो अङ्गिरस्तमः सचा देवेषु मंहते ।।

As seers they are connected with sacrifice, magic and magical sacrifice. As medicine-men they produced the plant *Kuṣṭha*, the *panacea* (*AV* XIX.39 5). The *Jāṅgaḍa* amulet gets the name Aṅgiras as it was made current by them (*AV* XIX. 34 6). The Aṅgirases are the seers of the *AV* to whom homage is paid (*AV* XIX 22.18).

The Navagvas and the Daśagvas—

The Navagvas and the Daśagvas (*RV* X 62.5-6) are two classes of ancient sacrificers and are generally mentioned together and the facts attributed to the Aṅgirases are also attributed to them. This leads us to the conjecture that they were two species of Aṅgirases.[12]

The Navagvas[13] are mentioned altogether fourteen times in the *RV*, six times in association with that of the Aṅgirases They are spoken of as 'our ancient fathers' (VI. 22.2). or as 'our fathers' alongwith the Aṅgirases, the Atharvans and the Bhṛgus (X. 14.6). Like the Aṅgirases they are connected with the myth of Indra, Saramā and the cows of Paṇis (I. 62 3,4; V. 45.7; X 108.3) Indra, with the Navagvas as his friends, sought the cows (III. 39.5). Pressing Soma they laud Indra with songs; they broke open the stall of the cows (V 29.12) In one hymn they are described as having sung with the pressing stones for months (V. 45.7-11). In two of its occurrences in plural the word is a simple adjective, being in one of these cases an attribute of the rays of the Agni (VI. 6.3). It is also found three times in the singular when it appears as an epithet of Aṅgiras (IV. 51.4; X. 62. 6) or of Dadhyañc (IX. 108.4).

---

12. *Cf* पितरोऽङ्गिरसः सोम्या नवग्वा यज्ञियास्तथा । पूर्वे तथा दशग्वाश्च सप्तैतेऽङ्गिरसामिति ॥ Mādhavabhaṭṭa, *Ṛgvedānukramaṇī*, CLVIII, 768-69.

13. MACDONELL, *Vedic Mythology*. S.P. PANDIT says that they nwere ine ancient families of the Aryas as they are referred to as 'Ancient fathers' (VI. 22 2). They are also referred to alongwith the Atharvans, the Bhṛgus and the Aṅgirases.

MACDONELL conjectures that the word apparently means 'going in the company of nine'. But the very fact, that the words Navagva and Daśagva in singular are sometimes used as an adjective, shows that a company of nine or ten is not the meaning intended.

The Daśagvas[14] occur seven times in the *RV*, three times in the singular and only twice unassociated with that of the Navagvas. They were the first who offered sacrifice—*daśagvāḥ prathamā yajñam ūhire* (II. 34 12). Indra, with the Navagvas, sought the cows and with the ten Daśagvas found the sun (III. 39 5). With the Navagvas and the Daśagvas Indra rent the Rock and Vala (I. 62.4) and broke open the stall of the cows (V. 29.12). Daśagva mentioned with Navagva is once spoken of as Chief Aṅgirasa (X. 62 6). Daśagva is once succoured by Indra (VIII. 12.2).

The Etymological Derivation of Navagva and Daśagva—

Sāyaṇa gives various etymologies at different places as follows—

(1) नवग्वाः अभिनवगमनयुक्ताः । तदा नूतनवत् प्रीतिजनकाः ।

—X. 14.6

(2) नवग्वाः नवनीतगतयः स्तोतव्यचरित्राः । यद्वा अङ्गिरसां सत्रमासीनानां मध्ये नवमासैरवाप्तफला उत्थितास्तेषां नवग्वा इति संज्ञा ।

—I. 33.6

(3) अङ्गिरसो द्विविधाः । सत्रयागमनुतिष्ठन्तो ये नवभिर्मासै समाप्य गतास्ते नवग्वाः । 'नवग्वा नवनीतगतयः' इति यास्को व्याचख्यौ । नवशब्दे उपपदे गमेर्भावे क्विपि 'गमः क्वौ' पा.सू. (VI.4.40) इत्यनुना सिकलोपे 'ऊ च गमनादीनामिति वक्तव्यम्' (IV.4.40.2)। नवभिः गूः

14. MACDONELL, *Vedic Mythology*.

गमनं येषां ते । ये च दशभिर्मासैः समाप्य जग्मुस्ते दशग्वाः । सप्त ह्यत्र मेधातिथिप्रभृतयोऽङ्गिरसो दृश्यन्ते ।

I.62 4

(4) In his glossary on X. 62 6 he states—

सत्रमासीनानामङ्गिरसां मध्ये केचन नवसु मास्सु कर्म कृत्वा उदतिष्ठन् केचन दशसु मास्स्विति । एवमङ्गिरसामयनमुक्तम् । तेषामग्निर्नवग्वश्च दशग्वश्चोक्तः ।

Out of the above four etymologies the first two seem to be fantastical as they do not seem to bear upon the career of the Navagvas or the Daśagvas The grammatical derivation as given in the third and etymological derivation as given in the fourth seem to be logical and reasonable.

Considering all these attempts we are led to the conclusion that the words are formed by prefixing '*nava*' and '*daśa*' to '*gva*'. But Yāska (XI 19) takes the word '*nava*' to mean either new or charming. Thus 'Navagva' according to him means 'those, who have charming or new career'. But this seems to be unsatisfactory. The essay of the Italian Professor LIGNAN on "The Navagvas and Daśagvas" read in the 7th International Congress of Orientalists (1886, pp. 59-68), points to the same conclusion. As a matter of fact '*nava*' and '*daśa*' do not refer to the period of gestation as suggested by the Italian Professor. How can one suppose that a number of persons in those remote days were born prematurely ? The period of gestation according to the people in those days was 280 days or ten lunar months (V. 78.9).[15]

B.G. TILAK rightly conjectures, therefore, that in ancient times the sacrificial session lasted from seven to ten months for

---

15. दश मासाञ्छशयानः कुमारो अधिमातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ।।

Sāyaṇa quotes—

दशमासानुषित्वासौ जननीजठरे सुखम् ।
निर्गच्छतु सुखं जीवो जननी चापि जीवतु ।।

which the sun was above the horizon at the place where these sacrifices were performed and the number of sacrificers corresponded with the number of months. In short the Navagvas and Daśagvas, and with them all the ancient sacrificers of the race, lived in a region where the sun was above the horizon for ten months and then went down producing a long yearly night of two months. These ten months, says TILAK, formed the sacrificial session or the calendar year of the oldest sacrificers of the Āryan races. Thus in V. 45.7, 11 the period of '*daśa māsāḥ*' is mentioned. In II. 34.12 and IV. 51.4 the sacrifices are shown to have connection with the break of dawn and in III. 39.12 Indra is helped by energetic Navagvas and the ten Daśagvas to find the sun dwelling in darkness.[16]

Thus the etymology helps us in assigning the ten month's sacrifice to the Daśagvas and nine month's sacrifice to the Navagvas.

The Navagvas are no doubt more often mentioned than the Daśagvas and A B KEITH[17] conjectures that 'they seem to be a group of nine or ten priestly ancestors' but we have seen that this does not seem to be the meaning intended in pertinent passages. The conjecture of KEITH that 'the Daśagvas are probably a later invention' is quite acceptable.

M. BLOOMFIELD says that the second element in these names (*gva*) suggests the idea that they are persons who win nine or ten

---

16. D.D. KOSAMBI, in his article on "Purūravas and Urvaśī", published in *JBBRAS*, Vol. 27, 1951, puts forth a peculiar theory of the origin of the Aṅgirases—"The role of Uṣas as the mother of creation and certainly of the Aṅgirases who claim affinity with the light deities can be untangled with difficulty from the *RV*. Later mythology takes creation as resulting from the incest of Prajāpati with his daughter. But in I.72.5 the father is the sky-god. Uṣas is his daughter and the progeny are the Aṅgirases". (*Cf*. III. 31.1; X. 81.7; I. 164.33).
17. *Religion and Philosophy of the Veda and Upanishads.*

cows a piece. But the context and the use of these words in singular as an adjective do not admit of such a meaning.

Views of Western Scholars About the Aṅgirases—

The view of HILLEBRANDT is that the Aṅgirases were originally a family which was rather outside the main Vedic tradition, as shown by their lack of prominence in the books II-IX This statement of HILLEBRANDT must be taken with a grain of salt because we have seen that the Aṅgirases are referred to with respect even by the great seers of the family *Maṇḍalas* and three of them claim to be themselves Aṅgirases. The *Maṇḍala* IX contains a majority of the hymns of the Aṅgirases. So it was not the family which was outside the Vedic tradition. On the other hand they were the principal branch of the Aryans. In *RV* V. 101.1 Sāyaṇa interprets '*brahmaṇe*' in relation to the caste or the family of the Brāhmaṇas or the Aṅgirases. This suggests that the Brāhmaṇas of the later days were no other than the Aṅgirases of the Vedic period A. WEBER says that he sees in them the Indo-Iranian priests The problem of the relation of the Aṅgirases to Iran and their migration to our country will also be discussed later. MACDONELL is of opinion that they were originally regarded as a race of beings higher than men and intermediate between them and gods, as attendants of Agni, who as Aṅgiras is the messenger between the sky and the earth, the name being identical with the Greek '*Aggilos*'.[18] We have seen that the etymology of the word seems to approach nearer the truth if the word is derived from '*Aṅgāra*' and the same is evidenced by the *RV* which attributes fiery origin to them (*te agneḥ parijajñire*).

Aṅgirases in the Brāhmaṇas—

Aṅgirasāmayanam—In the *AB*, while describing the greatness of the *Agnihotra* sacrifice, a story is told about the relation of the

18. He also conjectures that they may have been personifications of the flames of fire.

Aṅgirases with a certain rite. There is an annual *satra* described in the *Śrauta Sūtras* which is called the *Aṅgirasāmayanam* and is said to be a modification of the *Gavāmayanam*, the type of all yearly *Satras*. The story as given in the *TB* (II. 1.1) is as follows—

The sages, belonging to the family of Aṅgiras who gave his name to the fourth Veda, held a sacrificial session. They had with them a white cow who was useful to them for sacrificial purposes. Due to famine the cow could not get grass and fodder for her maintenance. She, therefore, used to eat the residue of the crushed ***Soma*** plant. The Aṅgirases, therefore, performed a sacrifice called *Kārīri* with the result that there was sufficient rain and the cow could graze at her will on green grass. But due to the poisonous nature (which was infused by the *Manas*) of the grass the cow looked pale and ill. When the Aṅgirases knew the cause they pleased the *Manas* by the offer of oblations and the cow then became quite healthy.

The *AB* also informs us about the birth of Aṅgiras from illicit intercourse of Prajāpati with his daughter (III. 34).

Ādityas and Aṅgirases—

(1) The *Brāhmaṇas* give full account of the quarrel of the Ādityas and the Aṅgirases. The *ŚB* V.1.13 gives the following legend. The Aṅgirases proposed to win their way to heaven by sacrificing and to make the Ādityas act for them. They sent Agni to bid the Ādityas perform that function but the Ādityas cleverly forestalled the Aṅgirases by undertaking the offering at once, so that the Aṅgirases had to officiate for them to their indignation. They received, however, from the Ādityas for their work the fee of a white horse, which is clearly the sun. The *ŚB* also informs us that they first enkindled Agni (I. 4.1-25) and were born of burning embers (IV. 5.1.8).

(2) The *AB* VI. 14 gives the following story—The Ādityas and the Aṅgirases contended for the world of Heaven, "We will go first". The Ādityas went first to the world of Heaven behind the Aṅgirases by sixty years.

(3) The close relation between them is referred to in an incident mentioned in one of the *Kuntāpa* hymns, the *Khilas* of the *AV*. The Ādityas brought a sacrificial gift to the Aṅgirases. They did not accept it. The descendants of the Aṅgirases later on took the gift so that the intellectuals and sacrifices should not be without leaders. They were thus the leaders in the sacrificial and intellectual activities (*AV* XX. 135.7).

(4) The *TB* informs us of a peculiar practice of the Aṅgirases. The Ādityas having gone to *Svarga* told the Aṅgirases the way of securing heaven. They told them to offer oblations to them in *Gāyatrī* and other metres where they remained concealed. Therefore, the people born in the family of Aṅgiras recite the metre first, meditate on the Ādityas in them and offer offerings to them (*TB* II.2.3.5-7).

The *TMB* informs us that the Aṅgirases received the *Sāman* from a Gandharva by which they went to heaven (*TMB* XII. 11.10-11). In general one can say that the *Brāhmaṇas* of the *RV* and the *YV* preserve the glory and greatness of the Aṅgirases and make them an ideal and standard before their followers.

The *ZB* narrates the origin of two sets of seers for the composition of the Veda of Aṅgiras and Atharvan (*GB* I.11.8). Thus, the extant *Saṁhita* of the *AV* in the Śaunaka and Paippalāda *Śākhās* seems to be firstly the effort of the Aṅgirases and then of the Atharvans, or it may be a joint work. The *GB* notes that all 21 secrifices *(Seven Soma Yajñas, Seven Pāka Yajñas* and *Seven Havir Yajñas)* and all old and new types of sacrifices ultimately reach the Āṅgirases (*GB* I.4.45).

The Aṅgirases in the Upaniṣads—

They figure prominently as teachers of philosophy in the Upaniṣadic period.[19] In this period Aṅgiras was given the place of importance by identifying him with *Udgītha*, *Ātman* and *Brahman*. Ghora Āṅgirasa (*ChU* III.16-17) advised Kṛṣṇa, the son of Devakı, that he should take refuge on the final hour in these three thoughts, *viz.*, "You are the indestuctible; you are the unshaken; you are the very essence of the life".[20] This seems to be seed of the rich crop of philosophy in the *Bhagavadgıta*. The Āṅgirasa teachers Gautama, Agniveśya, Bharadvāja and Ayāsya *(BṛG* II.6*)* were the preachers of *Madhu-Vidyā*. Aṅgiras imparts instructions to Śaunaka regarding Monism (*PrU* III. 2.8), qualified Monism (III.1.3) and dualism (III.1.1). The speculations of Aṅgiras on immortality (VI.2) have supplied many ideas and expressions to the ***Bhagavadgıta***.

Aṅgirases in the Epics—

In the Epics, *the MBh* and the *Rām*, the Aṅgirases play a very important part.[21] In fact the present version of the *MBh* and *Rām* is due to the direct influence of the Aṅgirases and the Bhṛgus. Aṅgiras, the originator of Āṅgirasa family, himself had acted as Agni (*MBh* III.217-232).

The identification of Aṅgiras with Agni in function, though not in person is the subject of a legend in the *Vanaparvan* of the *MBh* told rather obscurely by Mārkaṇḍeya to Yudhiṣṭhira. Yudhiṣṭhira asked as to who took charge when Agni went to the forest and how it was that Agni, who was one, became many.

---

19 The *Muṇḍakopaniṣad* mentions the tradition of imparting *Brahmavidyā* as follows—ब्रह्मन् → अथर्वन् → अङ्गिरस् → सत्यवह् → भरद्वाज → आङ्गिरस and शौनक (I.1 2-3, III. 2 11)

20 तद्धैतद् घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाच । अपिपास इव स बभूव। सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंशितमसि इति ।

21. N. J. SHENDE "Aṅgiras in the Vedic Literature," *ABORI*, Vol.XXXI.

Mārkaṇḍeya, therefore, related that Agni relinquished his duties and went to the forest for performing penance. The *Muni* Aṅgiras took upon him his office. Later on the *Muni* prevailed upon Agni to resume it and himself became his son. His descendants the Aṅgirases are also the descendants of Agni or they are so many Agnis (*e. g.* the luminous bodies, divisions of time, fires adopted to peculiar occasions etc.).

The legend is possibly intended to represent the organization of worship with fire, which in the first instance was of a primitive and simple character and its appropriation to various occasions by Aṅgiras and his descendants. He was the leader of the Brāhmaṇas (*MBh* XIV. 35.27). The *Nīti* and the *Dharmaśātra* are said to have been first revealed to him. He was one of the *Saptacitraśikhaṇḍins*. He was a great and enthusiastic religious reformer. He preached the doctrine of *Tirthayātrā* and *Upavāsa* (fasting) as easier substitutes for more cumbrous Vedic sacrifices (XIII. 26.71, 106). Here, we also see an attempt on the part of Aṅgiras to enlist the sympathy of the masses in general. Atharvan, another member of the family, had secured the recognition for the *AV* in the Brahmanical circle.

The Aṅgirases are equally powerful and worthy of respect in the Epic. Three of great warriors of the War were the Aṅgirases—*viz.* Kṛpa, Droṇa and Aśvatthāman. It can also pointed out that the *Vaiṣṇava* element and the *Dharma-Nīti* element in the Epic were also probably due to the Bhṛgvaṅgirasa teachers. There seems to be no doubt that the Bhṛgvaṅgiras as were jointly responsible for the final redaction of the *MBh* He is also mentioned in *BḍP* (I. 11.17), the *VyP* and the *BhāP* (IX. 9.2) where he is said to have procreated from Rathītara's sons called Aṅgirases. The *Yājñavalkya Smṛti* mentions him in I. 9, 50; III. 248 and *Manusmṛti* in V. 157.

The Evidence of the Buddhist Literature—

They were the *Purohitas* of the kings who took their names as their family names. In the Buddhist literature one finds the name

Āṅgirasa applied to Buddha several times. Āṅgirasa was the personal name in addition to Siddhārtha given to Buddha by his father. According to Vedic tradition Gautamas belong to the Āṅgirasa family. Āṅgirasa in the Pāli literature stands besides Vissāmitto, Yamataggi and Bharadvāja. The *Vinayapiṭaka* 1.245 mentions him as one of the ten ancient seers (Āṅgirasa, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Bharadvāja, Vasattha, Kassapa and Bhagu). The *Milindapañho* 272 refers to him as a physician. Thus in the Buddhist literature one finds that the Aṅgirases were known as the Vedic seers and the authors of the *AV*.

The Aṅgirases thus are the seers, the gods and the *Pitṛs*. They belong to the Indo-European stock of the Aryans. In the Indo-Iranian period, too, they hold their sway over the people. Their popularity seems to be due to the fact that they patronised both the magical and sacrifical, *i.e.*, the domestic and the public religion of the Aryans.

There is a sort of harmony in all their activities as depicted in the Vedic, post-Vedic and Epic literature. Their leadership of the Brāhmaṇa community, in all different periods, was readily acknowledged by all. Their literary activities, *viz.*, some hymns of the *AV*, the *RV* and the Epics are sufficient to prove their greatness. Of cousse in all these attempts there are their associates, *viz.*, Atharvans and the Bhṛgus.

The Role of Aṅgirases in the Avesta—

The word which appears to be related to Aṅgiras is '*Aṅgra*' in the *Avestā*. It is used more than once in ordinary meaning 'evil' and as a designation of a wicked man (*e.g.* in *Yasna* 44.12). TARAPOREWALA says that the word means 'the follower of untruth'. He further points out that the word is joined with *Mainyu* in later *Avestā* and means there 'the doer of evil'. The *Aṅgra* is also referred to as '*Daebaoma*' (44.12), *i.e.*, the deluder or the betrayer.[22]

---

22. *The Songs of Zarathustra*, p. 503.

Scholars like BILIMORIA find similarity between the Vedas and the *Avestā* in words like '*Āṅgiras*' and '*Aṅgra*' like Atharvan in the *Veda* with the Athravan in the *Avestā*. He says *Aṅgra Mainu* is the leader of the diabolic spirits called the '*Daevas*' who spread their mischief over all the seven zones (*Yasna* 32.3). A. J. KARANDIKAR in his *Dāśarājña Yuddha* (p. 110) points out that the main religious principle of the Zoroastrians is the eternal struggle[23] between *Spenta Mainu* and *Aṅgra Mainu* who are said to be twins but enemies. Evard Sheriaraji Dadabhai BHARUCHA, in his *Zoroastrian Religion and Customs*, comments on *Yasna* 48 as follows—

"Here again the prophet earnestly longs for the suppression of the evil religion of his opponents such as the Karpans, the Aṅgirases and the bad governors of the country".

In the same way *Yasna* 43.15 says, "Oh Ahuramazda, then indeed I regarded thee as beautiful, when that angel came to me with good mind and informed me with wisdom that neither the harmful intellected Vasiṣtha nor Puru is dear to us; indeed they have regarded all the Aṅgras (Aṅgirases) as righteous".

Zarathustra thus condemns the Aṅgras and cannot be speaking of them with respect. The Aṅgirases seem to be the champions of the Daeva-worshippers and hence Zarathustra turned them into arch-demons.

KARANDIKAR further points out that the Aṅgirases were also hostile to Atris in Iran. The Atris also are referred to as the Vṛkas (*Cf. RV* VI. 51.14—जहि नि अत्रिणं पणिं वकः हि सः । But he seems to have misinterpreted the word '*Atrin*' here which means 'a devourer' while the Atris are referred to as '*Atrayaḥ*'.

---

23. *Cf. Yasna* 48.2—

"Give me the knowledge and assurance Lord whether righteousness shall overcome the follower of untruth."

One may conclude that like the *Vṛkas* the Zoroastrians must have persecuted the Aṅgirases for their Daeva-worship. They must have left Iran for Saptasindhu and Bhṛgus, who also must have met the same fate, must have followed them.

The Aṅgirases as Mentioned by Sarvānukramaṇī –

(1) *Ucathya* He is the seer of IX.50-52 and is said to be the son of Aṅgiras The word nowhere occurs in the *RV* as the name of an individual. Ucatha or Ucathya generally means 'a *Stotā*'. There was a discourse on Kṣatradharma between himself and Māndhātā (*MBh* XII. 90).

(2) *Dīrghatamā* He was harassed by Traitana Dāsa (I.158. 4-6). He became blind due to Bṛhaspati's curse. Aśvins restored his sight He consecrated Bharata Dauṣyanti on the bank of Yamunā (*AB* VIII. 23). He is the seer of *RV* IX. 140-164 and is said to be the son of Ucathya.

(3) *Kakṣīvān* – Svanaya Bhāvayavya was his patron (I. 125-126). He calls himself as Pajriya (I. 116). Maśarśāra seems to be his enemy. He is the seer of I. 116-126 and IX. 74 and is said to be the son of Dīrghatamā. In I. 18.1 he is mentioned as 'Kakṣīvān Auśij' and he is mentioned simply as 'Auśij' in I. 119.9, 122 4-5. He thus seems to have been born from Uśij. His wife's name Vṛcayā is mentioned in I. 51.13.

(4) *Ghoṣā* She is the seer of X. 39-40. She is referred to in X. 40.5, I. 117.7 and 122.5. Sāyaṇa and the author of the *Sarvā* say that she is the daughter of Kakṣīvān but *RV* does not support it.

(5) *Suhastya*—He is the seer of X.41 and is said to be the son of Ghoṣa. The *RV* does not directly mention him as such. Ghoṣa may perhaps be his brother.

(6) *Sukīrti*—He is the seer of X. 131 and is said to be the son of Kakṣivān. But *RV* does not support it. (*AB* V. 15.4; VI. 29.1 mention him).

(7) *Ayāsya*—The *BḍP* mentions his mother's name to be Svarājā (III. 1). He acted as *Udgātā* in the *Rājasūya* sacrifices of Hariścandra and Śāryāta Mānava. He is the disciple of Ābhūti Tvāṣṭra (*BĀU* II. 6.3). He is the seer of IX. 44-46 and X. 67-68. His name occurs in IX. 44.1; X. 67.1; X. 138.4. In X. 108.8 he is said to be Ayāsya Āṅgirasa.

(8) *Hiraṇyastūpa*—He is the seer of I. 31-35 and IX. 69 and is said to be 'Āṅgirasaputra'. In X. 149.5 Arcanta mentions his name as Āṅgirasa Hiraṇyastūpa.

(9) *Arcanta*—He is the seer of X. 149 and is said to be the son of Hiraṇyastūpa Āṅgirasa (*Cf.* X. 149.5).

(10) *Kṛṣṇa*—He is the seer of VIII. 74 and is said to be an Āṅgirasa. He is mentioned in the third and the fourth verses of this *Sūkta*.

(11) *Viśvaka*—He is the seer of VIII. 75 and is said to be the son of Kṛṣṇa and he is mentioned in the first and the fourth verses. In I. 116-23 and 117.7 and X. 62.12 the Aśvins are said to have given him a son called 'Viṣṇāpu' (*Cf.* विष्णाप्वं ददथुर्विश्वकाय— I. 116.23).

(12) *Pracetas*—He is the seer of X. 164 and is said to be an Āṅgirasa. In the fourth verse it is said—प्रचेता न आङ्गिरसो द्विषतां पात्वंहसः ।

(13) *Virūpa*—He is the seer of VIII. 43-44 and 64. His name occurs in VIII. 64.6. In I. 45.3 he is mentioned alongwith Priyamedha, Atri and Aṅgiras.

(14) *Bṛhaspati*—He is the seer of X. 71-72. He must have taken part in the overthrow of Vala as the leader of the Aṅgirases. In VI. 73.1 he is called '*Bṛhaspatirāṅgirasaḥ*'.

(15) *Gṛtasamada* He is the seer of the Second Maṇḍala and of IX. 1-3; IX. 26 and 30-43.[24]

(16) *Śunahotra* He is said to be the seer of VI. 33-34 and is called as 'Āṅgirasa'. He is referred to in *RV* II. 41. 17-18.

(17) *Kūrma*—He is the seer of II. 27-29 and is said to be the son of Gṛtsamada. The *RV*, however, does not support it.

(18) *Vyaśva*—He is the seer of VIII. 26 and is called an Āṅgirasa'. He is referred to in IX. 112.15; VIII. 9.10; VIII. 23.16; VIII. 24.28-29, but not as an 'Āṅgirasa'.

(19) *Viśvamanā*—He is the seer of VIII. 23-25 and is called the son of Vyaśva. His name occurs in VIII. 23.2 and VIII. 24.7. He is referred to as Vaiyyaśva (the son of Vyaśva) in VIII. 23.24; VIII. 24.13 and VIII. 26.11.

(20 *Ghora*—He is the seer of III.36 and is called an 'Āṅgirasa'. The *RV* does not mention 'Ghora' as the name of an individual.

(21) *Kutsa*—He is the seer of IX. 94-98, 101-115 and is called an 'Āṅgirasa'. He is referred to as Ārjuneya in I. 112.23; IV. 26.1; VII. 19.2; VIII. 1.11. His mother's name, thus, apperars to be Arjunī.

(22) *Durmitra*—He is the seer of X. 105 and is said to be the son of Kutsa (*Cf.* X. 105.11—आवो यद्दस्युहत्ये कुत्सपुत्रं प्रावो यद्दस्युहत्ये कुत्सवत्सम्)

---

24. For details see the chapter on the Gṛtsamadas in ***The Seers of the Ṛgveda*** by the present author.

We can enjoy Sāyaṇa's etymology of the name—नाम्ना दुर्मित्रः गुणतः सुमित्रः यद्वा नाम्नः सुमित्रः गुणतः दुर्मित्रः स ऋषिः ।

(23) *Mūrdhanvān*—He is the seer of X. 108.4-5 and is said to be an 'Āṅgirasaputra'.

(24) *Ūru*—He is the seer of IX. 108.4-5 and said to be an Āṅgirasa. The *RV* does not mention him.

(25) *Ūrdhvasadma*—He is the seer of IX. 108. 8-9 and is said to be an 'Āṅgirasa,. The *RV* does not mention him.

(26) *Kṛtayaśā*—He is the seer of IX. 108. 10-11 and is said to be an Āṅgirasa. The *RV* does not support it.

(27) *Puruhanman*—He is the seer of VIII. 59 and is said to be an 'Āṅgirasa'. His name occurs in VIII. 59.2.

(28) *Bṛhanmati*—He is the seer of IX. 39 and is said to be an 'Āṅgirasaputra'. His name occurs in IX. 39.1.

(29) *Pavitra*—He is the seer of IX. 67. 8-33 and IX. 73 and 83, and is called an Āṅgirasa. The *RV* does not support it.

(30) *Prabhūvasu*—He is the seer of IX. 35-36 and is said to be an 'Āṅgirasaputra'. It does not occur as the name of an individual in the *RV*.

(31) *Bhikṣu*—He is the seer of X. 117 and is said to be an 'Āṅgirasaputra'. The *RV* does not mention his name.

(32) *Vihavya*—He is the seer of X. 128 and is called an Āṅgirasa. The *RV* does not mention him.

(33) ***Divya***—He is the optional seer of X. 107 and is said to be an 'Āṅgirasa'. The *RV* does not mention him.

(34) *Saptagu*—He is the seer of X. 47 and is called an Āṅgirasa (*Cf*. X. 47.6 where he refers to himself as 'Saptagu Āṅgirasa').

(35) *Saṁavṛta*—He is the seer of X. 172 and is said to be an 'Āṅgirasa'. His name occurs in VIII. 54.2.

(36) *Varu*—He is the seer of X. 96 and is said to be an Āṅgirasa. The *RV* does not mention him.

(37) *Aṣṭrādaṅṣṭra*—He is the seer of X. 111 and is said to be the son of Āṅgirasa Virūpa but the *RV* does not support it.

(38) *Nabhaḥprabhedana*—He is the seer of X. 112 and is said to be the son of Virūpa. The *RV* does not mention him.

(39) *Śataprabhedana*—He is the seer of X. 113 and is said to be the son of Virūpa. The *RV* does not mention him.

(40) ***Sadhri***—He is the seer of X. 114 and is said to be the son of Virūpa. The *RV* does not mention him.

(41) *Aṅga*—He is the seer of X. 138 and is said to be the son of 'Āṅgirasa Ūru'. The *RV* does not support it.

(42) *Priyamedha*—He is the seer of VIII. 57-58 and IX. 28 and is said to be an 'Āṅgirasa'. His name occurs in plural in many places in the *RV* (*e.g*. VIII. 58.18). In singular his name occurs in I. 139.9; VIII. 25,5.

(43) *Sindhukṣit*—He is the seer of X. 75 and is said to be the son of Priyamedha but the *RV* does not support it.

(44) ***Amahīyu***—He is the seer of IX. 61 and is called an Āṅgirasa. The *RV* does not mention him.

(45) ***Urukṣaya***– He is the seer of X. 18 and is said to be the son of Amahīyu but the *RV* does not mention him as such.

(46) ***Savya***—He is the seer of I. 51-57 and is said to be the son of the sage Aṅgirā but the *RV* does not support it.

(47) ***Abhīvarta***—He is said to be the seer of X. 174 and an Āṅgirasa. The *RV* does not mention his name.

(48) ***Bindu***—He is the seer of IX. 30 and is said to be an Āṅgirasa but the *RV* does not support it.

(49) ***Śrutakakṣa***—He is the seer of VIII. 81 and an Āṅgirasa and his name occurs in the 25th verse of this *Sūkta* but not as an Āṅgirasa.

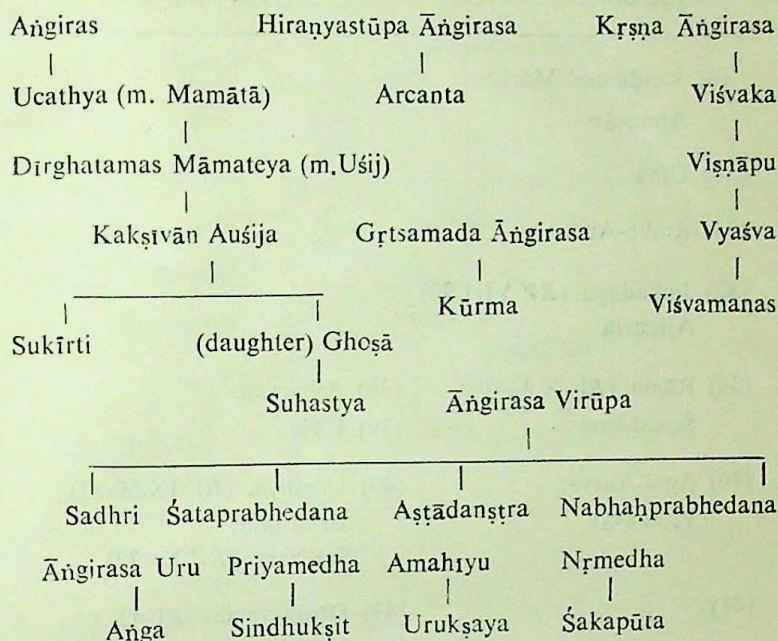
(50) ***Dhruva***—He is the seer of X. 173 and is an Āṅgirasa. The word does not occur as a proper name in the *RV*.

(51) ***Nṛmedha***—He is the seer of VIII. 87-88 and IX. 27-29 and is an 'Āṅgirasa'. His name occurs in X. 80.3 and X. 132.7 but not as an Āṅgirasa.

(52) ***Śakapūta***—He is the seer of X.132 and is said to be the son of Nṛmedha. His name occurs in X.132.7 where he requests God to protect him as he protected Nṛmedha.

(53) ***Tiraścī***—He is the seer of VIII.84 and is said to be an Āṅgirasa. His name occurs in VIII.84.4 but not as an Āṅgirasa.

(54) ***Pūtadakṣa***—He is the seer of VIII.83 and is said to be an Āṅgirasa. The *RV* does not mention him.

Genealogy According to the Sarvānukramaṇī—

F. E. Pargiter gives a chronological table of the *Ṛṣis* of the families of Bhṛgu and Aṅgiras. If we study this table it will be found that many of the names which are mentioned by *Sarvānukramaṇī* do not occur in it—

The Bhṛgus	The Aṅgirases
(1) ...	
(2) Cyavana (*RV* X. 19)	
(5) Uśanas Śūkra (*RV*. IX. 87-89)	(5) Bṛhaspati[25] (*RV* X.71-72)

25. *Bṛhaddevatā* V. 102 says—

योऽङ्गारेभ्यो ऋषिर्जज्ञे तस्य पुत्रो बृहस्पतिः ।
बृहस्पतेर्भरद्वाजो विदथीति स उच्यते ॥

The Bhṛgus	The Aṅgirases
(6) Śaṇḍa and Marka, Apnavān	
(30) Ūrva	
(31) Ṛcīka-Aurva	
(32) Jamadagni (*RV* VIII.90) Ajīgarta	
(34) Rāma, (*RV* X.110) Śunaḥśepa	(38) Atharvan (39) Uśija
(40) Agni-Aurva, Vītahavya	(40) Ucathya, (*RV* IX.50-52) Bṛhaspati, Saṁvarta (*RV* X.172)
(41)	(41) Dīrghatamas (*RV* IX.) 140-164) Bharadvāja, Śaradvanta I
(43)	(43) Kakṣīvanta I (*RV* I. 116-126, IX.74)
(44)	(44) Śaṁyu
(46)	(46) Vidathin-Bhradvāja (adopted by Bharata)
(49)	(49) Garga, Nara, Urukṣaya, Saṅkṛti
(51)	(51) Ṛjiśvan (?)
(52)	(52) Kapi

The Bhṛgus	The Aṅgirases
(54)	(54) 'Bharadvāja' (with Ajamīḍha)
	(55) Kaṇva
	(56) Medhātithi Kāṇva
	(61) Maudgalya
(62) (Vādhryaśva)	
(63) (Divodāsa)	(63) Pāyu Śaradvanta II, Sobharikāṇva
(65) Maitreya, Pratardana-Daivodāsi Pracetas (*Sarvānukramaṇī* calls him an Āṅgirasa, *RV* X.164)	(65) Kakṣivant II-Pajriya
(66) Anānata Pārucchepi, Vālmīki	
(67) Sumitra Vādhryaśva	
	(69) Vāmadeva
	(70) Bṛhaduktha
(71) Devāpi Śaunaka	
(73) Indrota Śaunaka	
	(91) 'Bharadvāja'
	(93) Kṛpa, Droṇa
(94) Vaiśampāyana	(94) Aśvatthāman, Paila

To resume, Angiras is a prehistoric and also Indo-Iranian character. He is referred to in the *RV* by the seers as their 'Ancient Father'. Agni is not rarely called Aṅgiras, but he is also called the chief or the most inspired Aṅgiras. Indra also is described as the best of the Aṅgirases and in his feat of the overthrow of Vala the Aṅgirases play a great part. He is thus closely connected with the enkindling of Agni and the cult of sacrifice. The Aṅgirases found out Agni concealed in the trees and the forests and churned him out. Taking all the etymological explanations of his name into consideration we can infer that he was the first primitive Aryan who generated fire by the attrition of the two dry billets of wood.

The Aṅgirases, one of the most powerful Aryan clans entering the region of Saptasindhu from outside (probably Iran), are referred to in the *RV* with respect not only by their own descendants but also by the seers of other families. They are also connected with other divine beings like Ādityas, Rudras etc. The great Ṛgvedic deities like Agni, Indra, Uṣas, Soma, Yama, Aryamā etc. are directly associated with them. Virūpas, Navagvas and Daśagvas are clearly sub-divisions of that family. In the other three Vedas and especially in the *AV* they play a prominent role. We have clear enough evidence that the Atharvans and the Aṅgirases were two sets of priests, the former of whom contributed to the auspicious and the latter to the Black Magic of the Veda. We also find many points in the ritual such as the *Aṅgirasāmayanam* and *Dvirātra* and many other individual inventors of ceremonies who claimed to be Aṅgirases.

In point of fact the myth of the overthrow of Vala and the defeat of the Paṇis is attributed to them and not to Indra at all or he is given a secoudary role in it. In the *Brāhmaṇa* literature they were taken to be the models before all the other sacrificers and in the *Upaniṣads* they are acknowledged to be the prominent teachers of philosophy. In the Epics they play a very prominent part. In fact the present versions of the *MBh* and the *Rām* are due to the direct influence of the Bhṛgus and the Aṅgirases. The popularity and

prestige of the Aṅgirases even among later royal families (like Gautama Buddha) etc. is amply evidenced by the fact that they called themselves to be Āṅgirasas and took pride in it.

There can be no doubt that they were the ancestors of the Indo-Aryans and that they represented families in primeval times, i.e., before the Aryan separation. It is for this very reason that they must have attained almost divine character in the eyes of the authors of the *RV*. In the Avesta they are not referred to with respect. As they were the champions of the Daeva-Worshippers, Zarathustra turned them into arch-demons, leading the Daevas. It is for this reason that they must have migrated to Saptasindhu.[26] The resemblance between the words 'Athravan' and 'Atharvan', 'Aṅgiras' and 'Aggilos' sufficiently warrants the assumption that they must have been the ancient sacrificers of the whole Aryan race and not merely of the Vedic people.

26. Rajeshvara GUPTA in his brochure, *Ṛgveda—A History*, says, "The word Aryan came to be used after the Phoenician War. It is probable that the Aṅgirases and their allies were given that name for their agricultural pursuits. This would nullify the theory of their migration from Central India. After the Great War the survivors of the royal parties who were left together formed into a new nation under the name of the Aryans."

Chapter III

THE ATHARVANS

The name of Atharvan occurs fourteen times in the *RV*, thrice in the plural. He generally appears in the character of an ancient priest. In the following verses he is mentioned as having generated fire—

(1) VI. 16.13—त्वामग्ने पुष्करादधि अथर्वा निरमन्थत ।
मूर्ध्नो विश्वस्य वाघतः ।।

"O Agni, Atharvan generated you from Puṣkara."[1]

(2) VI. 15.17—इममुत्यमथर्ववदग्निं मन्थन्ति वेधसः ।

"The priests rub Agni as Atharvan did."

(3) X. 21.5—अग्निर्जातो अथर्वणा विदद्विश्वानि काव्या ।
भुवद्दूतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवक्षसे ।।

"The fire generated by Atharvan knows all the eulogies and becomes the messenger of Yajamāna to go to God Vivasvat. Agni you are desirable and praiseworthy by the Yajamāna."

He is said to have established the order of sacrifices in the following verses —

---

1. The Puranic legend that the supreme Being survives as a child on the leaf of a *Pippala* tree at the time of World Delusion seems to have been based on this, (*Cf.* also *TS* V. 1.4.4 and *TB* I. 1.3.6). *TB* I. 1.9 says that fire should be generated by the attrition of two pieces of *Pippala* wood.

(1) X. 92.10—यज्ञै रथर्वा प्रथमो वि धारयद्देवा दक्षैर्भृगवः संचिकित्रिरे ।

"Atharvan first established order of sacrifices and the Bhṛgus showed themselves as gods by their skill."

(2) I 83 5—यज्ञै रथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।

"By sacrifices Atharvan first extended the paths and then the Sun was produced."

The Atharvan thus seems to be the first enkindler of fire and the founder of the cult of sacrifice. He is mentioned along with Manu and Dadhyañc and is said to have practised penance with them (I. 80.16—यामथर्वा मनुष्पिता दध्यङ् धियमत्नत). Indra is the friend of Atharvan, as well as Trita. Dadhyañc and Mātariśvan (X. 48.2). The word is used adverbially in X 87.12 as '*Atharvavat*'.

In some passages the word certainly simply means a priest as when Atharvans receive cows from Aśvatha as gifts (*RV* VI. 47.24 *RV* VII. 1.1) and Bṛhaddiva[2] Atharvan seems to have been a real poet (*RV* X. 120 9). The sage Dadhyañc is mentioned as Ātharvaṇa in *RV* I. 116.12 and I. 117.22 and Sāyaṇa says, "अथर्वणः पुत्रः दध्यङ् एतत्संज्ञ ऋषिः ।. In the *BĀU* II. 5.223; IV. 5.28 he is counted among the gods With miraculous powers he overcomes the demons and receives from the gods celestial gifts (*Cf.* अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष—X. 87.12). Thus in the *RV* Atharvā is the first priest of an undefined antiquity, who calls down fire from heaven, establishes sacrificial rites, offers *Soma* and presents prayers.

Atharvā in the Atharvaveda—

The *AV* adds some further traits. The word occurs 23 times in this Veda. Here he figures as a god, a father and a seer. He is mentioned as Divine Atharvan alongwith Aṅgiras as residing in

2. Sāyaṇa says—'अथर्वणः पुत्रो बृहद्दिवाख्य ऋषिः ।

Kāla (XIX. 54 5). He is the Kinsman of the gods, the father of Ātharvaṇas (VII. 2.1).

He is one of the *Pitṛs* and is mentioned alongwith the Aṅgirases, the Bhṛgus and the Navagvas (XVIII. 1.58). As a seer and priest of fire, he is the first sacrificer. He offered the first offering to Agni (XIX. 4.1). He filled a ladle with oblation of *Soma* to be offered to Indra (XVIII. 3 54). He is a companion of the gods, is related to them and dwells in heaven (IV. 1.7).[3] In V. 11.11 the poet says that Varuṇa has begotten Atharvan, the Kinsman of the gods, and the sire.

Varuṇa gave a dappled cow to Atharvan (VII. 104. 1; V. 11) but demanded it back. But after an appeal made by Atharvan agreed to keep the speckled cow with him. MUIR[4] rightly remarks that the hymn seems to be apparently spun out with the view of intimating to the faithful that the magician, *i. e.*, the Atharvā priest should be rewarded by a donation of cows.

Atharvan is credited with the act of perfecting the structure of man,[5] fashioned by the Brahman. He sewed together the head and the heart of man and sent forth Pavamāna from the brain out of his head. Thus the human head is the head of Atharvan, which is the treasure of god (X. 2.26-27).

He is also known for the use of herbs in treating diseases (XI. 4.16). Thus Atharvan and Aṅgiras were the medicine-men of that time, sponsoring the use of herbs for curing diseases He also used the plants for magical purposes. The plant *Ajaśṛṅgī* is used by him to smite the demons (IV. 37.1). The snares of Atharvan are used in magical rites to tie down a hater with his life (XVI.

3. In the *ŚB* he is spoken of as an ancient teacher (XIV. 5 22; VII. 3.28).
4. *Sanskrit Texts* Vol. II.
5. SHENDE, *Foundations of Ātharvaṇic Religion.*

8.16-17). Atharvan and Ātharvaṇas tied on themselves the amulet of *Khadira* (*Fāla*) and with the Aṅgirases broke open the fortress of Dasyus (X. 6.20). His name is perpetuated in the name *Atharvaveda*.

The Significations of the Word 'Atharvan'—

(1) Atharvan=A priest

We have seen that in a few passages in the *RV* the word appears to have the appellative meaning of 'a priest'. Thus it is an attribute of Bṛhaddiva, the composer of a hymn (*RV* X. 129.9). In this sense it seems to be an epithet of Agni, when a seer is deseribed as pouring the libation on Atharvan (VIII. 9 7). The word also means priest when it is said that the Atharvans mix *Soma* with milk (IX. 11.2) or that they receive a hundred cows from a patron (*RV* VI 47.24).

(2) 'Āthravan' of the Avesta='Atharvan' of the Veda

The Avestan word 'Āthravan' signifies 'fire-priest' which is also the etymological sense. 'Āthravan' corresponds to Vedic 'Atharvan'. Avestan word '*Atar*' is akin to Vedic '*Atharyu*' (*RV* VII. 1.1) which means 'flaming'. BLOOMFIELD and BRUGMANN support this explanation but BARTHOLOMAE rejects this connection of *Atar* with *Atharvan*. TILAK says "Philologically the name appears as Āthravan, meaning a fire-priest in the *Avestā*".

(3) Views of Other Western Scholars—

BÖHTLINGK and ROTH explain the word to mean the fire or the Soma-priest (*RV* X.11.2; VIII.2.7). WILSON says that the word can be explained as signifying a Brāhmaṇa. GOLDSTÜCKER interprets it as—(a) a Brāhmaṇa, a priest, probably connected with offerings to fire, or the attendance on the holy fire, (b) it is also the proper name of a priest who is considered to have obtained fire from heaven. Z.A. RAGOZIN says, "The name seems to be identical with the Iranian priests of '*Ātar*', as there was a class of priests

Atharvans, those specially appointed to the care of the different fires at great sacrifices. This is another instance of the connection claimed by classes or families of men with semi-mythical progenitors."

(4) Sāyaṇa explains the word as—

(a) अथर्वणि अहिंसकेऽग्नौ । यद्वा अथर्वा ऋषि: । तेन निर्मथित: अग्नि: उपचारात् अथर्वा इति उच्यते । (*RV* VIII.9.7).

Thus according to him अथर्वन्=अ+थर्वन्=Free from coercion.

(b) At another place he explains the word '*Atharvā*' to mean '*upahṛyamāṇaḥ*' (when being brought) (*c*+कंडनार्थमुपाह्रियमाण: सोमो अथर्वनामको भवति । (*VS* VIII.56).

(5) Yāska explains the word as—

अथर्वाणो अथनवन्त: । थर्वतिश्चरतिकर्मा तत्प्रतिषेध: ।

Thus according to him '*atharvan*' means 'steady' and Durgācārya also explains it as—

(a) न थर्वति इति अथर्वाण:, स्थिरप्रकृतयो हिते ।—*i. e.*, steadfast.

(b) न ह्ययं स्वस्मादधिकारात् थर्वति, न कदाचित् स्वमधिकारं मुञ्चति ।—*i. e.*, a strict disciplinarian.

The etymologies as given by Sāyaṇa and Yāska seem to miss the mark The word definitely seems to have connection with fire. The identification of Āthravan with Atharvan thus seems to hit the nail aright. The old name, thus, seems to have been mythologically applied to designate an ancient priestly race, later on the word must have come to denote a patronymic. There is every reason to see in the Atharvans the elevation to divine rank of fire-priests of remote antiquity.

Atharvans in the Ṛgveda and Atharvaveda—

In the *RV* the word occurs thrice in the plural. They are

mentioned as the early ancestors, who alongwith the Aṅgirases and the Bhṛgus had initiated the institution of sacrifice by producing fire (*RV* I.31.10; I.71 3; X.21.4; X.92.10). As they were the earliest sacrificers and probably also initiated the Soma-sacrifice, their spirits were invoked at the time of holding a sacrifice and they were asked to share the Soma-drink with their descendants. They, alongwith Manu, Aṅgirases and Bhṛgus were the first to light the sacrificial fire and inaugurate the institution of sacrifice (*RV* X.46.2; X.92.10). Their use of milk mingled with honey in the ritual is referred to (*RV*IX 11 2—अभि ते मधुना पयो अथर्वाणो अशिश्रयुः । देवं देवाय देवयु ॥) and a cow that miscarries (*Avatokā*) from accident is dedicated to the Atharvans, according to the *TB* (III.4.11.1). They are referred to with veneration as 'fathers' alongwith the Aṅgirases, Navagvas and Bhṛgus (X 14.6).

In the *AV* they are referred to as medicinemen alongwith Atharvan and to have tied on themselves the amulet of *Khadira (Fāla)* and with the Aṅgirases to have broken open the fortress of Dasyus (X.6.20.) They dwell in heaven and are called gods (XI.6.13). They destroy goblins with a magical herb (IV.37.7). KEITH pointedly asserts that the Atharvans are not to be connected with witchcraft and similar practices. But what does the compound '*Atharvāṅgirasaḥ*' suggest? Probably it denotes the two elements which make up the *AV*. The former part refers to the auspicious practices of the Veda (*Bheṣajāni*); the latter to its hostile witchcraft—the *Yātu* or *Abhicāra*. This theory is supported by the names of two mythic personages Ghora Āṅgirasa and Bhiṣak Ātharvaṇa[6] The Atharvāṅgirases were probably the inhabitants of the Vaiśali region (See *RV*X.14.4-6; X.15.8 where they are referred to as '*Pitaras*') In the *BhāP* he is mentioned as a *ṛṣi* in *Svāyambhuvamanvantara* and as one of the mind-born sons of Brahmadeva. Śānti and Citti, the daughters of Kardama, were his wives. He is mentioned to be the first person in the Aṅgirasa family.

---

6. MACDONELL & KEITH, *Vedic Index*.

KEITH points out that the alternation of the compounds Atharvāṅgirasa and Bhṛgvaṅgirasa suggests their close relation with the Bhṛgus. HILLEBRANDT puts forth the theory that the Bhṛgus are the clan and Atharvan its priest. But there seems to be no adequate evidence for it. It seems evident from the references in *Śāṅkhāyana Śrauta Sūtra* that *Atharvaveda* and *Aṅgiroveda* must have been two separate denominations of two different Vedas, the former of which dealt with medicine and the latter to spells, charms and witchcraft.

BIBLIOGRAPHY

A. Original Texts
(Arranged accoiding to Nāgarı alphabets)

Agni Purāṇa, Ānandāśrama, Poona, 1957.

Atharvaveda (Śaunaka), with com. of Sāyaṇa, Ed. VISHVA BANDHU, VVRI, Hoshiarpur, 1960-64.

Ārṣānukramaṇī (Śaunaka), ed. U. C. SHARMA, Aligarh, 1982.

Ṛgveda (with com. of Sāyaṇa), ed. SONATAKKE and KASHIKAR, Vaidika Saṁśodhana Maṇḍala, Poona, 1951.

Ṛgvedānukramaṇī of Mādhava Bhaṭṭa, ed. C. K. RAJA, Madras, 1932.

Ṛgveda Sarvānukramaṇī (Kātyāyana), ed. U. C. SHARMA, Aligarh, 1977.

Aitareya Brāhmaṇa, ed. and tr. Martin HAUG, Bombay, 1863.

Kauṣītakī (Śāṅkhāyana) Brāhmaṇa, ed. B. LINDNER, Jena, 1887.

Gopatha Brāhmaṇa, ed. Dieuke GAASTRA, Leiden, 1919.

Caraṇavyūhasūtra (Śaunaka), ed. U. C. SHARMA, Aligarh, 1978.

Chandonukramaṇī (Śaunaka), ed. U. C. SHARMA, Aligarh, 1981.

Chāndogyopaniṣad, Gita Press, Gorakhpur, 1966.

Jaiminīya Brāhmaṇa, ed W. CALAND, Amsterdam, 1919.

Tāṇḍya Mahā Brāhmaṇa (Pañcaviṁśa Brāhmaṇa), Chowkhambha, Banaras, 1935.

Taittirīya Āraṇyaka, Ānandāśrama, Poona, 1898.

Taittirīya Brāhmaṇa, Ānnadāśrama, Poona, 1934.

Taittirīya Saṁhitā, Ānandāśrama, Poona, 1966.

Nirukta and *Nighaṇṭu*, ed. and tr. L. SARUP, (reprint), Delhi, 1967.

Praśnopaniṣad, Gita Press, Gorakhpur, 1968.

Bṛhadāraṇyakopaniṣad, Gita Press, Gorakhpur, 1968.

Bṛhaddevatā (Śaunaka), ed. and tr. A. A. MACDONELL, (reprint), Delhi, 1965.

Brahmāṇḍa Purāṇa, Veṅkaṭeśvara Press, Bombay, 1945.

Bhagavadgītā, Gita Press, Gorakhpur, 1960.

Bhāgavata Purāṇa, Nirṇaya Sāgara Press, Bombay, 1916.

Mahābharata (18 Vols), ed. V. S. SUKTHANKAR and others, BORI, Poona.

Matsya Purāṇa, ed. Nand Lal MORE, Calcutta, 1954.

Rāmāyaṇa, ed. G. H. BHATT and others, Oriental Institute, Baroda.

Vājasaneyī Saṁhitā, ed. S. D. SATAVALEKAR, Pardi, 1957.

Vāyū Purāṇa, Ānandāśrama, Poona, 1905.

Viṣṇu Purāṇa, Gita Press, Gorakhpur, 1967.

Śatapatha Brāhmaṇa, ed. A. WEBER, Chowkhambha, Varanasi, 1964.

Sāmaveda, ed. S. D SATAVALEKAR, Pardi, 1958.

Skanda Purāṇa, Gurumandala Series, Calcutta, 1960.

Harivaṁśa Purāṇa, ed. P. L. VAIDYA, BORI, Poona, 1969.

B. BOOKS AND ARTICLES

(Arranged according to Roman alphabets)

ALI, S. M., *The Geography of the Purāṇas*, Peoplés Publishing House, New Delhi, 1966.

ALTEKAR, A. S., "Can We Reconstruct Pre-Bhārata War History ?" *PIHC*, Third Session, Calcutta, 1939.

BROUGH, John, "The Early History of the Gotras," *JRAS*, London, 1946-47.

CHITRAV SHASTRI, *Bhāratavarṣīya Prācīna Caritrakośa*, (Hindi), Poona, 1964.

CHITRAV SAASTRI, *Prācīna Bhāratīya Sthalakośa*, (Marathi), Poona, 1979.

CUNNINGHAM, A., *Ancient Geography of India*, (reprint), Varanasi, 1963.

DANDEKAR, R.N., *Vedic Bibliography*, Vol. I, Karnataka Publishing House, Bombay, 1946; Vol. II, University of Poona, Poona, 1961; Vol. III, BORI, Poona, 1973.

DANDEKAR, R. N., "The Antecedents and the Early Beginning of the Vedic Period," *PIHC*, Tenth Session, Bombay, 1947.

DANDEKAR, R. N., "The Mahābharata : Origin and Growth," *University of Ceylon Review*, XII, 1954.

DIVEKAR, H. R., *Āmaca Mahābhāratapūrva Rājanītika va Sāṁskṛtika Itihāsa*, (Marathi), University of Poona, Poona, 1962.

GELDNER, K. F., *Der Rig-Veda*, (German), three volumes, Harvard University Press, 1951.

GHURYE, G. S., "Some Problems of Indian Ethnic History," *PAIOC*, Ninth Session, Trivandrum, 1937.

GRIFFITH, R. T. H., *The Hymns of the Ṛgveda*, (reprint , Delhi, 1976.

HARIYAPPA, H. L., *Ṛgvedic Legends Through the Ages*, Deccan College, Poona, 1953.

HASTINGS, J., *Encyclopaedia of Religion and Ethics*, Edinburgh, 1959.

KEITH, A. B., *The Vedic Index*, (reprint), Delhi, 1967.

KOSAMBI, D. D., "Brahmin Clans," *JAOS*, 70. London.

KOSAMBI, D. D., "Early Brahmins and Brahmanism," *JBBRAS*, 23, Bombay.

KOSAMBI, D. D., "Origin of Brahmin Gotras," *JBBRAS*, 26, Bombay.

LAW, B. C., *Tribes in Ancient India*, BORI, Poona, 1943.

MAJUMDAR, R.C., and PUSALKAR, A. D., *The Vedic* Age, Bharatiya Vidya Bhavan, Bombay, 1965.

PARGITER, F. E., *Ancient Indian Historical Tradition*, (reprint), Delhi, 1962.

RAHURKAR, V. G., *The Seers of the Ṛgveda*, University of Poona, Poona, 1964.

SCHMIDT, H. P., *Bṛhaspati und Indra*, (German), Otto Harrassowitz, Weisbaden, 1968.

SHARMA, U. C., *The Viśvāmitras and the Vasiṣṭhas: An Exhaustive Historical Study* (Vedic and Post-Vedic), Aligarh, 1975.

SHARMA, U. C., "The Dāśarajña War", *CASS Studies* 1, Poona, 1972.

SHENDE, N. J., *The Foundations of Ātharvaṇic Religion*, Deccan College, Poona, 1949.

SHENDE, N. J., *The Religion and Philosophy of the Atharvaveda*, BORI, Poona, 1952.

SHENDE, N. J., "The Authorship of the Mahābhārata," *ABORI*, XXXI.

SÖRENSEN, S., *An Index to the Names in the Mahābhārata*, (reprint), Delhi, 1963.

SUKTHANKAR, V.S., "The Bhṛgus and the Bhārata", *ABORI*, XVIII.

WELLER, "Who were the Bhṛguids ?" *ABORI*, XVIII.

ZIMMER, *Studien zur Geschichte der Gotras*.

INDEX

(Arranged according to Roman alphabets)

LIST OF ABBREVIATIONS

AB	*Aitareya Brāhmaṇa*
ABORI	*Annals of the Bhandarkar Oriental Research Institute* (Poona)
AIOC	All-India Oriental Conference
AV	*Atharvaveda*
BĀU	*Bṛhadāraṇyaka Upaniṣad*
BDCPRI	*Bulletin of the Deccan College Post-Graduate and Research Institute* (Poona)
BḍP	*Brahmāṇḍa Purāṇa*
BhāP	*Bhāgavata Purāṇa*
BhG	*Bhagavadgītā*
BORI	Bhandarkar Oriental Research Institute (Poona)
CASS	Centre of Advanced Study in Sanskrit (University of Poona)
ChU	*Chāndogya Upaniṣad*
GB	*Gopatha Brāhmaṇa*
IHRI	Indian Historical Research Institute
JBBRAS	*Journal of the Bombay Branch of the Royal Asiatic Society* (Bombay)
JRAS	*Journal of the Royal Asiatic Society* (London)
JORM	*Journal of Oriental Research* (Madras)
KB	*Kauṣītakī Brāhmaṇa*
MBh	*Mahābhārata*
MtP	*Matsya Purāṇa*
Nir	*Nirukta*

PAIOC	*Proceedings of the All-India Oriental Conference*
PIHC	*Proceedings of the Indian History Congress*
PrU	*Praśna Upaniṣad*
PUJ	*Poona University Journal* (Poona)
PvB	*Pañcaviṁśa Brāhmaṇa*
Rām	*Rāmāyaṇa*
RV	*Ṛgveda*
ŚB	*Śatapatha Brāhmaṇa*
SV	*Sāmaveda*
TĀ	*Taittirīya Āraṇyaka*
TB	*Taittirīya Brāhmaṇa*
TMB	*Tāṇḍya Mahā Brāhmaṇa*
TS	*Taittirīya Saṁhitā*
TU	*Taittirīya Upaniṣad*
VāP	*Vāyu Purāṇa*
ViP	*Viṣṇu Purāṇa*
VSM	Vaidika Saṁśodhana Maṇḍala (Poona)
YV	*Yajurveda*

ERRATA

PAGE	LINE	INCORRECT	CORRECT
1	19	*nihṛto*	*nirhrto*
1	f. n. 2	have issued	have been issued
5	f. n. 7	रात्रि	रात्ति
8	2	PTERSON	PETERSON
10	26	भगव	भृगवः
22	f. n. 40	India	Indic
28	f. n. 5	*and*	*und*
40	25	*ZB*	*GB*

SOME IMPORTANT PUBLICATIONS

1. रसमञ्जरी of भानुदत्त with two commentaries—'परिमल' of शेष चिन्तामणि and 'रसामोद' of त्रिविक्रममिश्र—Ed. by Dr. Ram Suresh Tripathi Rs. 150-00
2. *The Viśvāmitras and the Vasiṣṭhas: An Exhaustive Historical Study (Vedic & Post Vedic)*—By Dr. U. C. Sharma Rs. 60-00
3. ययाति आख्यान : एक अध्ययन, —डा० गिरीशचन्द्र शर्मा Rs. 50-00
4. *A. M. U. —The National Context* —By Dr. S. S. Gupta Rs. 40-00
5. *Second Chamber of Indian Parliament—Rajya Sabha* —By Bina Das Rs. 30-00
6. आर्षानुक्रमणी (शौनक) —Ed. by Dr. U. C. Sharma Rs. 30-00
7. छन्दोऽनुक्रमणी of शौनक—Ed. by Dr. U. C. Sharma Rs. 30-00
8. भक्तिमीमांसा—with Hindi tr., By Dr. V. N. Shukla Rs. 20-00
9. ऋग्वेद-सर्वानुक्रमणी of कात्यायन and अनुवाकानुक्रमणी of शौनक —Ed. by Dr. U. C. Sharma Rs. 20-00
10. *The Dāśarājña War* —by Dr. U. C. Sharma Rs. 15-00
11. धर्म-नवनीत —आचार्य मुरारीलाल Rs. 15-00
12. चरणव्यूहसूत्रम् of शौनक —Ed. by Dr. U. C. Sharma Rs. 15-00
13. नेपाल में पंचायती लोकतन्त्र —डा० रामजी द्विवेदी Rs. 15-00
14. भावलोक (हिन्दी कवितायें) —डा० विश्वनाथ शुक्ल Rs. 12-00
15. पवनदूतम् (धोयी) —हिन्दी अनुवाद सहित —डा० उमेश चन्द्र शर्मा तथा डा० गिरीशचन्द्र शर्मा Rs. 10-00
16. घटकर्परकाव्यम् —हिन्दी अनुवाद सहित —डा० उमेश चन्द्र शर्मा तथा डा० गिरीशचन्द्र शर्मा Rs. 5-00

Can be had of—

VIVEKA PUBLICATIONS
Samad Road, Aligarh—202001